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The Canadian Jewish news

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Highest monthly jump in history

Israelis reel under rising costs

TEL AVIV [JTA] —

Israelis are reeling under the impact of the 21.1% rise in the cost-of-living index during October, which was announced last week.

The unprecedented increase — highest ever in any single month since Israel's establishment in 1948 — more than wiped out in one blow the gains of a 20.5% cost of living salary increase paid with October salaries only two weeks earlier.

There was a general mood of depression in industrial, economic and business circles, with dire forecasts of a deepening depression and rising unemployment.

Social workers in Jerusalem reported a 50% increase in the number of families applying to the municipal social welfare offices for aid in getting through the month.

They reported an increase in violent behavior by applicants unwilling to accept explanations that no funds were available in municipal treasuries, as the definition of needy was in the hands of government ministries.

Let's talk, Herzog urges

UNITED NATIONS [JTA] —

President Chaim Herzog of Israel last week appealed to the Arab nations to open a dialogue with Israel and negotiate for peace.

"Let us forget the bitterness of the past and move forward together on a basis of mutual respect and tolerance to a new era of healing recovery," he said in a speech here, the first Israeli President to address the UN General Assembly.

However, Herzog, the former Israeli ambassador to the UN, sadly remarked: "Here you see the problem of the unwillingness of nations to listen to each other, to enter into a dialogue, to try to understand each other."

He was referring to the fact that most of the Arab delegates rose up and left the General Assembly hall at the opening of his speech.

The Egyptian delegation, however, stayed. Lebanon's representative was absent.

The Iraqi representative claimed that "the State of Israel" was an unclear term because Israel occupies Arab land and therefore Herzog should be prevented from speaking.

Assembly President George Illueca of Panama rejected the Iraqi contention, pointing out that Israel is a member state, regardless of UN resolutions taken on various Middle East issues.

In a speech next day to the Conference of Presidents of Major U.S. Jewish Organizations, Herzog termed the growing military power of Syria "a very dangerous situation."

He said the Soviet military buildup of Syria with sophisticated Russian-made Sam-5 missiles poses a threat not only to Israel and Lebanon, but to Jordan as well.

Regarding the downfall of PLO leader Yasser Arafat, Herzog said he was asked by some people if he was not sad to see this so-called "moderate" leader disappear.

"No, I am not sorry to see Arafat go," he said. "Arafat was a murderer who sought the destruction of Israel."

"Valuable exchange" with leaders

MacEachen denies Mideast policy shift

OTTAWA —

External Affairs Minister Allan MacEachen denied last week that Canada has shifted its Middle East policy.

Speaking to reporters after spending some 90 minutes with a Jewish delegation, MacEachen said statements he made during his recent trip to the region were consistent with Canadian policy.

John Noble, his press spokesman, later told The Canadian Jewish News that Canada's approach to the area has not undergone any shift since MacEachen visited Israel, Syria, Lebanon, Jordan and Egypt in November.

"Not at all," Noble emphasized.

Declaring outside the House of Commons that his remarks had not broken new ground, MacEachen described Canadian policy as "good and fair-minded."

Although he declined to reveal the substance of his discussions with Jewish leaders, he termed the meeting as an "extremely useful and valuable exchange."

MacEachen is likely to fill in the gaps this week when he appears before the House of Commons' committee on foreign affairs.

In his impromptu encounter with journalists, MacEachen pointed out that the statement he enunciated last Feb. 17 to a Senate committee studying the Mideast "still stands as our policy."

(MacEachen said then that Canada opposes Israel's invasion of Lebanon and its control over the occupied areas. He also reiterated Canada's support for Israel's existence and its security and well-being.)

A Canada-Israel committee spokesman disagreed with MacEachen's contention that nothing has changed.

"If MacEachen's statements in the Middle East were consistent with Canadian policy, we wouldn't have seen him," he said.

The encounter, which took place on a snowy Thursday morning, was said to be "open," "very frank," and "without pretensions."

During his swing through the Middle East, MacEachen made several comments which caused apprehension in

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Israelis again use air power

By SHELDON KIRSHNER

With last week's Israeli bombing raids in Lebanon, Israel appears to have resorted to a "new old" policy.

Until this month, the Israeli air force was not used for retaliatory purposes after Israeli troops came under fire in Lebanon. Despite a series of incidents, which claimed the lives of more than 150 of its men, Israel acted in restrained fashion.

Prior to the outbreak of the Lebanese war in June of 1982, Israel retaliated on a regular basis, using artillery, ground troops and air power to his Palestinian guerrillas and their allies in southern Lebanon.

With the Nov. 4 truck-bomb attack on an Israeli command post in Tyre, an explosion which killed 29 Israelis and 32 Arabs, Israel unleashed its air force, thereby adopting a pre-1982 tactic.

Israel hit camps in eastern Lebanon under the control of Palestinian rebels aligned with Syria and against the leadership of Yasser Arafat, leaving about 60 dead.

On Nov. 16, the Israeli

[Cont'd. on page 9]

West Bank plan formed

JERUSALEM —

Israel has a plan to reduce anti-Israel unrest on the West Bank.

Minister - without - portfolio Mordechai Ben-Porat announced last week that Israel has allotted $1.5 billion to resettle Palestinian refugees to permanent housing on the West Bank. Each family would get land, about $10,000 and basic amenities.

Israel believes that the plan will bring down the level of recent Palestinian violence in the region. Prime Minister Yitzhak Shamir believes the refugee problem is vital to resolving the Arab-Israeli dispute.

Yentl is lyrical paean to Jewish love of scholarship

By FRANK RASKY

TORONTO —

Yentl, Barbra Streisand's $20 million musical blockbuster, which opened last week at Toronto's Famous Players Hollywood and will make its bow at Montreal's York Theatre on Dec. 9, is a cinematic record-breaker on several scores.

It's the first movie that promises to be a box-office hit, despite its unorthodox subject matter. Visually and emotionally, it's a lyrical paean to the Jewish love for scholarship.

And it's so unabashedly evangelical and joyous in its statement of faith, it's bound to lift your spirit and raise goose pimples, whether you're Orthodox Jewish or not.

Avigdor [Mandy Patinkin] a young student, shares a moment of tenderness with Yentl [Barbra Streisand], a young woman who disguises herself as a man to pursue a yeshiva education.

It's also a record-breaking tour de force for Streisand.

She is undoubtedly the first woman in motion picture history audacious enough to be the producer, director, co-writer and star of a musical extravaganza with an offbeat religious motif which the Hollywood moguls insisted for 15 years would be impossible to make.

Yet she dared to convert Isaac Bashevis Singer's gentle, 20-page short story, Yentl, The Yeshiva Boy — about a female lover of the Talmud who masquerades as a male rabbinical student in rebellious pursuit of knowledge — into a lavish, 135-minute musical metaphor.

It becomes a bittersweet valentine to an indomitable feminist who believes that nothing is truly impossible.

Despite predictions by the cynics that it would wind up as Streisand's version of Tootsie in a tallis, the 41-year-old star carries it all off beguilingly.

Not since her performance in The Way We Were 10 years ago — when she played the plain Jewish waif smitten with Robert Redford's blond WASP prince — has her acting been so winsome.

Here she portrays with touching pathos a medley of roles.

She is the studious daughter of a sweet, patriarchal papa [Nehemia Persoff] who flouts the taboos of an Eastern European shtetl to instruct her secretly in the Talmud.

She is the ardent yeshiva bocher, disguised with a yarmulke atop her shorn locks and fitted with a black frock coat and tzitzes, yearning for caresses from the handsomely bearded rabbinical student who is her room mate (Mandy Patinkin, Broadway's Che Guevara in the musical Evita).

And she is the helpless victim of a romantic triangle, torn between competitiveness and compassion for her roommate's beautiful fiancee, who in turn is in love with her (Amy Irving, featured in TV's Dynasty).

Streisand manages to portray these varied facets of the character convincingly, all the while revealing a vulnerability that is endearing.

And not since her Academy Award-winning portrayal of Fanny Brice in Funny Girl 15 years ago has her brass-band voice been so electrifying.

This is the Streisand voice in top form, giving an all-out, go-for-broke performance.

In 11 lustrous solos, created for her by composer Michel Legrand and the husband-and-wife team of lyricists, Marilyn and Alan Bergman, her voice proves to be as productive as a laser beam. It can chill and cut, melt and scorch, and gouge the heart right out of you.

But it is as a producer-director that Streisand shows the most unexpected talent.

To be sure, she had the good taste to hire as director of photography David Watkin, whose luminous camera work

[Cont'd. on page 11]

World-National

UNICEF: the picture isn't clear

By
RABBI W. GUNTHER PLAUT

Over the last 10 years Jewish concern has greatly increased over the way Israel has been treated at the United Nations. The concern has been so great that the very term UN is leaving a bad taste in the mouth of Jews — and not Jews alone.

Rabbi Plaut

During the recent Halloween observances I noticed few children with UNICEF boxes at my door. Apparently many parents did not encourage their children to collect for this organization ostensibly dedicated to the relief of hunger and want amongst underpriviledeged children throughout the world.

Since UNICEF focuses not merely on Halloween but raises funds throughout the year (especially by the sale of cards and stamps), it seems important to inquire how it performs its tasks.

UNICEF was founded in 1946 by a charter issued to it by the United Nations. With the retirement of its former director, Henry Labouisse, in 1981, and the appointment of the current director, Dr. James Grant, the organization has considerably broadened its activities — and it is precisely this which has given rise to questions about its political (or rather unpolitical) integrity.

I was therefore much intrigued by a lengthy background report issued by the Heritage Foundation in Washington. This group is generally known as a research foundation with very conservative leanings, and its image for impartiality has not been increased by the engagement of James Watt, who will join it in an associate capacity when his separation from the American government is complete.

Watt, you will remember, is the man who suffered from perpetual foot-in-the-mouth disease, who tried to show his lack of prejudice by stating to a group of like-minded fellows that he had "two women, a Jew, a Black and a cripple" on his staff, or something to that effect. This was only the latest of his gaffes and he saved President Reagan considerable embarrassment by resigning before he was fired.

Hence I consider a background paper by the Heritage Foundation with some caution.

Nonetheless, I find the report well researched and in need of being taken seriously. It reminds us, for instance: "UNICEF is much more than greeting cards and tricks-or-treats, and the funds raised by these and other efforts at times support activities that are not only missing from the original UNICEF mandate, but, in many cases, may hinder the attainment of ambitious and worthwhile goals."

The Heritage Foundation is particularly critical of UNICEF becoming involved in the boycott of certain milk products that were sold to Third World countries. The foundation believes that this boycott was based less on the worth of the products in question, but rather on the desire of Third World and Soviet countries (who control the board of UNICEF) to launch a frontal attack on products from Western nations.

To me, the Heritage Foundation does not make its points persuasively. Still, it does raise a number of questions which ought to be looked at with great care, and it would be helpful if we would have an unequivocal statement from the Canadian government on this score. Thus, I wonder whether the "peace education kits" distributed with the help of UNICEF funds are not outside of the original charter and serve very particular interests.

However, until such information becomes available from Canadian officials, it is well to keep in mind that UNICEF remains a sane point of reference in a badly deteriorating world organization.

Even the Heritage Foundation says that "its goals can be supported by almost all members of the UN as well as by private citizens and groups throughout the world. And it, alone of UN agencies can muster consensus among nations to improve and even reverse the poor nutrition, deficient sanitation or dread disease afflicting many of the world's children through technical and administrative expertise properly applied."

So I will continue to support UNICEF, but I am also asking the Canadian government to give me its own informed opinion.

Attack monetary aid

U.S. Arabs wage anti-Israel drive

By
WOLF BLITZER

WASHINGTON —

Over the past decade, Americans of Arab ancestry have become increasingly more aggressive in trying to lobby for greater U.S. support for the Arab cause. As an ethnic political power, they still lag well behind the American Jewish community.

But at the same time, Arab Americans have made some inroads. In the process, of course, they have had both considerable direct and indirect support from other groups which have a huge stake in promoting the Arabs — the big business community, the major banks, the oil companies, the giant construction firms with contracts in Saudi Arabia and elsewhere in the Gulf, the major arms manufacturers anxious to sell their products in the Arab world, and the professional "Arabists" in the foreign policy establishment.

I. L. "Sy" Kenen, the founder of the American Israel Public Affairs Committee [AIPAC], the pro-Israeli lobbying group on Capitol Hill, used to refer to this conglomerate as "the Petro-Diplomatic Complex."

The National Association of Arab Americans [NAAA], which was actually established on the AIPAC model, has become much more outspoken in recent years in trying to do two things: explain the Arab side of the story as effectively as possible, while at the same time, make Israel's case as weak as possible. One of the NAAA's major areas of concentration has been Israel's enormous dependence on U.S. economic and military assistance.

For years, they have sought to weaken Congressional and public support for these large-scale U.S. aid programs to Israel. Their efforts, based on the annual roll-calls in both the House and Senate, have not been very successful. Israel, by far, is still the most popular U.S. foreign aid recipient. But they continue to try, and now, they have come up with a new twist.

"Is it fair to America?" the NAAA asks in a 60-second paid radio commercial heard lately on local stations. "At a time when there is less for all Americans, when unemployment affects millions, when we are suffering the effects of Israel's invasion of Lebanon, is it fair for Congress to give $2.6 billion to Israel? Altogether, over the past 10 years, Israel has obtained some $22 billion dollars in gifts and low-interest loans and at this rate will get $44 billion U.S. tax dollars in the next 10 years. This is not fair. This is outrageous."

That rather blunt style of political lobbying in itself would be newsworthy. But the NAAA goes on to single out one specific congressman who has been among Israel's best and most influential friends: Democratic Representative Clarence Long of Maryland, the powerful chairman of the house appropriations sub-committee on foreign operations.

It is that panel which must pass all foreign aid legislation. And it is that panel, under Long's active leadership, which has made certain that Israel's aid package — as originally proposed by the administration — is not only maintained but actually increased every year.

"Congressman Clarence Long of Baltimore County is at the forefront of this more for Israel campaign," the ad says. "Call Clarence Long at the House appropriations committee. Ask him why he wants more for Israel when there is less for America. This message brought to you by the National Association of Arab Americans. We paid for this spot because we think you have a right to know."

Understandably, the ad has caused a stir in Washington, especially in the Jewish community. At least one local radio station is playing a response — without charge — noting that Israel is a valued strategic asset to the United States and that aid to Israel represents an investment in America's own national security.

Long, for his part, has not made a major issue out of his being targeted by the NAAA, although it clearly has upset him. He is determined to continue in his support for Israel regardless of the opposition.

"So far," he said in an interview, "I've ignored them."

He said he would continue this low profile until "I feel that it gets to the point where I think they are a real embarassment." That has not yet occurred.

In any case, Long, like so many others in Congress, and the administration, sees U.S. assistance as vital to America's own security. He is not about to back away from that stance.

The Arabs, he said, are the ones who have been "extricating nearly a trillion dollars from the U.S. taxpayers and working people by raising the price of gasoline through the oil embargo and using that money to buy weapons that threaten Israel and also menace each other."

Long added: "Israel is probably the best guarantee that we have in the Middle East to defend against Arab nationalism and oppression and Russian imperialism. Without Israel, what on earth would we do?

"Take the price to us in terms of Marines, for example. We would have to take scores of thousands of people into the Middle East to protect the oil wells and so on. That would require calling up the reserves and the draft because right now, we are spread so thin that an attack on Korea, or an attack on the Turkish Straights, or something like that would make it impossible for us to deal with our commitments with our present force. And who wants a draft and who wants a calling up of the reserves?"

Long believes he was targeted because "they are also trying to intimidate the Congress. Most of this effort is going on in Washington. I think they are trying to send a message to other congressmen. 'Look, if you vote for aid to Israel, this is the kind of thing that is going to happen to you.' So this is not just an attack on me."

The NAAA, while increasingly active in recent years, has also faced some severe problems from within the Arab American community. For one think, another group has emerged — the American Lebanese League — which is by no means hostile towards Israel. That group is supportive of the Gemayel government. Their leadership has pointed out that most of the estimated 3 million Americans of Arab ancestry — as opposed to 6 million Jews — are really Lebanese Christians rather than Arabs.

On the other side of the NAAA are the more radical Arab Americans who have been even more hostile towards Israel. Among them is the Arab American Anti-Discrimination Committee, headed by James Zogby and former Democratic Senator James Abourezk of South Dakota. Their major effort has been to wash as much of Israel's dirty linen as possible in public.

But if the NAAA thinks that its radio campaign against Long is going to score some points for the Arab cause up on Capitol Hill, it is wrong. For one thing, most congressmen have a sense of comradeship. If anything, they resent these direct attacks on a colleague.

BB lauds de Corneille for his stand on PLO

TORONTO —

B'nai B'rith Canada last week commended Roland de Corneille, Toronto Liberal MP, for publicly condemning the department of external affairs' negative stand on Israel. (CJN Nov. 10).

Don Jubas, national president of B'nai B'rith, and Frank Dimant, the organization's vice-president, wrote de Corneille:

"We wholeheartedly concur with your statements that the presence of Israel in Lebanon is the only vehicle to bring about a plan of action which will eliminate all foreign forces from Lebanon, especially the Arab terrorist PLO and the Soviet-financed Syrian forces.

"The double standard, which is once again being applied against Israel, in calling for Israel's departure from Lebanon without asking for similar action by the PLO and the Syrian armed forces, is unjust and, as you said, 'non-realistic and serves as a bankrupt policy by our government.'

"B'nai B'rith members across the country applaud your remarks and we are confident that you have honestly reflected the feelings of all fair-minded Canadians."

IT'S PARTY TIME

Celebrate Chanukah with Mr. Dressup [Ernie Coombs] and his friends Nov. 30 at 10.30 a.m. on CBC television. Susan Marcus, left, throws a Chanukah party and Beth Ann Cole helps her make potato latkes. Mr. Dressup and Casey and Finnegan make a dreidl to take to the party where Susan and Beth Ann perform a skit to tell the story of Chanukah and explain how to make your own menorah.

Women celebrate commitment to Orthodoxy

By
LEAH BELFON

TORONTO —

It was a birthday of the nicest kind.

More than 250 women from all over Canada and the United States met recently at Toronto's Constellation Hotel for the 60th anniversary convention of the Women's Branch of the Union of Orthodox Jewish Congregations of America.

For three days, they celebrated their commitment to the growth of a strong, vibrant Orthodoxy in North American Jewish life.

Bea Hoschander, Toronto, one of the convention co-chairmen, set the tone in her opening address.

"Judaism is too important," she told the delegates, "to be left to the benign neglect of those who care little about the quality of Jewish life and its preservation.

"Through her sisterhood," she continued, "the Jewish woman can bring her influence to bear on her synagogue, her community and most important, her children."

Rabbi Henry Hoschander of Shaarei Shomayim packed the hall when he addressed the convention on the woman's role in the synagogue.

Women's Branch UOJCA convention co-chairmen Ann Botnick, left, and Bea Hoschander are all smiles.

God made man and woman equal, he said. "But it cannot be denied that history has proved man to be better suited to scientific, pragmatic enquiry and women to the emotional, intuitive side of life."

He was unequivocal that Jewish law forbids the investiture of women as rabbis, and, deductively, prevents them from serving as presidents of congregations.

Nevertheless, said Rabbi Hoschander, "we realize that women have a great deal to contribute. In our synagogues five of the most important committees are chaired by women."

Rabbi Marvin Pachino, headmaster of the Community Hebrew Academy of Toronto, a day high school, also drew a capacity audience.

"Our network of day schools," he said, "is one of Orthodoxy's most marvelous success stories. But let's look at the broader picture.

"Does the curriculum affect the student in such a way that he will live a life of mitzvah observance?

"Does the behavior of the average day school student live up to the Torah ideals he's learned so much about? Look around you. On the street. On the bus. In shul. Is the behavior worthy of a Torah Jew or does it demonstrate crudity, insensitivity or even blatant rudeness?

"And are we, the parents and teachers, proper examples of how a Jew should behave?" Pachino challenged. "Are we truly an Am Kadosh (a holy people)? Maybe we'd better take another look."

Delegates also heard Shira Herzog Bessin, of the Canada-Israel Committee, analyze the legitimization of anti-semitism.

Quoting the highly-regarded Israeli political analyst Shlomo Avneri, she declared that the delegitimization of Israel as the Jewish homeland equals the delegitimization of Jews.

On this deeper level, she said, anti-Zionism and anti-semitism are one and the same.

"Even in Canada," Bessin continued, "as Jews, our position is far from comfortable."

A poll conducted by the Canada-Israel Committee, said Bessin, indicates that 30% of Canadians have anti-Jewish tendencies and that 6% of these could be described as hard-core Jew-haters.

What reasons were given for these feelings? "Very few spoke of Israel's position in the Mideast conflict or the Palestinian situation," she said. "People justified their dislike for Jews by saying that the Jews have all the money, and all the power.

"Interestingly enough, 80% of those polled see the Jewish people as having no conflict between Canada and their 'ancient homeland.' This proves that in reality the world is not much troubled by the distinctions between anti-Zionism and anti-semitism."

The handing down of tradition from mother to daughter became part of the convention proceedings when Elizabeth Gilbert, a past-president of Women's Branch and a former dean of Stern College in New York, invested her daughter, Nancy Klein, for her second 2-year term as president. Gilbert's late mother was the first president of the international organization.

Faith seen the key in effecting change

TORONTO —

Faith in God and in a Jewish future can give Jewish women the power to effect positive change.

As she recounted stories of women whose personal heroism can serve as inspiration, Lady Amelie Jakobovits, wife of the Chief Rabbi of Great Britain, moved delegates to the recent 60th anniversary convention of the Women's Branch of the Union of Ortodox Jewish Synagogues of America to applause and tears.

Delivering the keynote address at the convention, the French-born rebbitzin used her own parents as examples.

"When my mother became pregnant during the war years in Paris, she said, "everyone thought my parents were crazy. How could they think of having children when times were so bad?

"Eventually we were forced to go into hiding. Twins, a boy and a girl, were born just before word came that our whereabouts had been betrayed to the Nazis. Just a step ahead of our pursuers, we managed to reach the Franco-Swiss border in the dead of night. There we confronted a river we could not cross.

"The baby boy began to cry. We thought: Surely now the end has come. As we stood there shivering in the dark, a lantern flickered. Slowly the light came closer and a Swiss soldier approached.

" 'I am a father myself,' he told us. 'When I heard that baby cry I knew I had to save you. Hurry! At midnight the Germans pass here on patrol!'

"The soldier led us quickly through the water, which was really quite shallow, to the safety of the other shore. The time was 3 minutes to midnight.

"It was my brother's cry that saved us," said Lady Jakobovits. "Because of my parents' faith in God and in a Jewish future I stand here before you today.

"Children are a blessing," she concluded. "They are given to us on loan. From birth onward they need the loving attention of both parents. We must do everything we can to help them become strong, proud individuals, good Jews. The rest is up to God."

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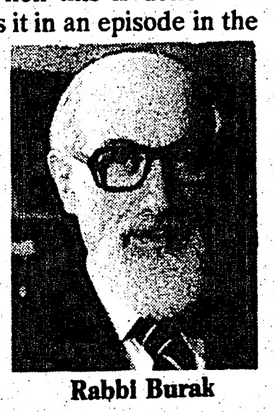
World-National

Living Halacha

By
RABBI MOSES J. BURAK

Question: May a woman who has been widowed twice marry a third husband?

It is a principle in Jewish law that one should attempt to find the roots of our traditions in the words of the Torah. When this is done with your question, one finds it in an episode in the Bible.



Rabbi Burak

—In Genesis, Chapter 38:6 we read that "Judah took a wife for Er his first-born, and her name was Tamar." When Er died, Judah commanded his second son, Onan, to marry the young woman in levirate marriage. Then Onan died, and the young widow was still childless. Judah had a third son, Shelah. Did he command him to marry Tamar? No. He was afraid "Lest he also die, like his brethren."

In the teshuvos Noda' bi-Yehudah, volume 1, E.H. 10, that sage wonders why Judah hesitated. Since yibum is a mitzvah, the rule applies that one who does a mitzvah has divine protection and needs fear nothing. Let scholars look up the answer in that classic volume.

What does come out very clearly is that the death of two young husbands creates the impression that the woman was a katlanis, and should she marry again the same calamity would attend the third husband. Had the two husbands been old men, this law would not apply. But, how old is old?

The Code, E.H. Chapter 9:1 simply says that the widow may not marry a third husband.

It is in the responsa of the Chassam Sofer, E.H. volume 1, number 23, that we are told that if the second husband was 70 years old when he died, the widow may marry again. Other authorities feel that the age of 60, rather that 70, separates the old from the young.

To me it seems that some are old at 40 years, while others are young at 70. This thought has a place in our legal texts, and I find that the Tsehbiner Rav z.l. in his Dovev Mesharim, volume 1, responsum 74, has a discussion about an asthmatic gentleman who married. Asthma ages a person before his time. Therefore, if the man had asthma before his marriage, some consideration can be given.

There is an erudite study of all the literature on this subject given in the Otzar ha-Poskim, Chapter 9. A number of interesting points are made: If the gentlemen were removed from the world of the living by a pestilence that swept over the area and decimated the population, then obviously their home life cannot be blamed for what happened to them. But, Israel confers life upon people who live there. And our authority goes on to cite the 'Ateres Yeshu'ah, number 38, to the effect that if such a third marriage will make possible the aliya of the couple, this may be used as part of a hechsher for the marriage.

Why a male who has been made a widower twice may still go on to marry a third time, and why we don't consider his third mate to be on the danger list, is never made very clear. The commentaries on the printed page of the Shulchan Aruch ask the question. The Teshibiner Rav z.l. suggests that this is due to the longer lives of the men. But, our statistics, today, do not support this fact.

CJC proposal dealing with Nazis now under study by federal govt.

By
WESLEY GOLDSTEIN

MONTREAL —

The federal government is currently considering a Canadian Jewish Congress proposal on dealing with Nazi war criminals living in Canada, CJC president Milton Harris told the national executive committee here recently.

Although he would not divulge details of the recently-presented proposals, Harris said Congress took the position that naturalized resident war criminals here can be stripped of their citizenship and deported under existing legislation.

Harris said the government was "very interested" in the proposals, and added if they are implemented, they could have "significant ramifications."

"It could be a major breakthrough because it would mean we could deal with the issue of war criminals in this country," he stated.

Repeating a theme he expressed in his inaugural address last May, the Congress leader maintained that the previous method of dealing with war criminals — extradition — has never been adequate.

"Extradition requires initiation from a requesting country which has an extradition treaty with Canada and a judicial system in which Canada has confidence," he said. "From our point of view, it's an inadequate remedy."

Meeting for the first time in two months, the executive learned that CJC and B'nai B'rith have established a national liaison co-ordinating committee, which will meet periodically to improve communications between the two organizations.

Harris revealed that a method of inter-action between staffs and lay presidents has already been set up, with the first full meeting to take place next month in Toronto.

"It's not a committee which necessarily will agree to agree," he said. "We may well disagree . . . and disagree in public.

"But we will be meeting and talking, and that may lend itself to agreement in certain areas."

Later in an interview, Harris explained that the committee was set up basically to avoid duplication and crossing over of efforts, as well as being an attempt to mend strained relationships between the two groups.

In addition, Harris told The CJN that the review committee established by his administration has recommended to CJC officers — and has received approval in principle — that the activities of Congress become more decentralized.

Since his election Harris has contended that regional organizations should be more responsible for their own activities, with the national body taking care of national issues.

"The good part of implementation has to be in the regional area and down to the local community," he said, adding that development of programming will still be undertaken at the national level. "The basic objective is to bring the local community into Congress in a tangible way."

Harris said the 1984 CJC budget will begin to reflect the internal restructuring at Congress, with the following year's budget showing a more pronounced change.

Groups urge Israel to end non-Orthodox discrimination

[By JTA]

Two major North American organizations, representing Reform and Conservative Jews, last week called upon Israel to end discrimination against non-Orthodox Judaism.

At a Houston conference, 3,000 delegates of the Reform Union of American Hebrew Congregation demanded an end to "politicization" of financial aid to synagogues, schools and welfare programs in Israel. A resolution adopted said there was disproportionate support for Orthodox institutions in the distribution of funds raised abroad.

The resolution called on the 770 Reform congregations in the U.S. and Canada to bring pressure on United Jewish Appeal, World Zionist Organization, the Jewish Agency and government of Israel "to allocate funds in a more equitable way" to all branches of religious Judaism.

At Kiamesha Lake, NY, the Conservative United Synagogues of America called for "religious pluralism" in Israel.

More than 2,000 delegates from 900 congregations in the U.S. and Canada expressed "vigorous opposition to demands by extremist elements within Orthodox Judaism that Israel revise its law of return, so as to deny the validity of conversion by Conservative rabbis."

Daily chapters

The daily chapters in the international 3-year Bible reading cycle of the World Jewish Bible Society and the Jewish Agency are, for this week:

For Friday, Nov. 25, Genesis 37:1-40:23 (Vayeshev); Shabbat, Amos 2:1-3:8 (haftorah); Sunday, Jeremiah 44; Monday, Jeremiah 45: Tuesday, Jeremiah 46; Wednesday, Jeremiah 47.

A schedule of the current 3-year cycle, which ends in 1985, is available free from the World Jewish Bible Society, POB 7024, Jerusalem.

Congress okays big increase in foreign aid for Israel

By
JOSEPH POLAKOFF

WASHINGTON —

Congress last week voted Israel an extra $60 million in foreign aid funds for the current fiscal year that began Oct. 1, and approved Israel's request to spend $550 million of its military assistance appropriation for research and development of its Lavi fighter aircraft designed for export, and to help its hard-pressed economy.

Israel will receive $1,700,000,000 in military aid. This is the same amount as in the fiscal year that ended Sept. 30, but half of it will be a grant compared with the $550,000,000 that was a grant last year.

This represents a net gain of $300,000,000 for Israel.

The economic aid is increased from $850,000,000 last year to $910,000,000, all of which is a grant. Thus Israel gets a total of $2,610,000,000 of which $1,760,000,000 — more than two-thirds — is a grant and $850,000,000 is to be repaid to the U.S. Treasury.

The economic aid barely covers the interest and servicing costs Israel pays on its indebtedness in the United States.

A major victory for pro-Israel sympathizers was the authorization that Israel sought to develop the Lavi. Defence Secretary Caspar Weinberger opposed Israel's request that funds from the military assistance be used both in America and Israel.

Weinberger publicly contended Israel should use the economic funds — and only in Israel. Bipartisan blocs in the Congress overrode the Weinberger position.

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DIARY ...of a People

By
DAVID BIRKAN

The American-based Joint Distribution Committee was founded Nov. 27, 1914 — 49 years ago — to alleviate the widespread suffering of Jews during World War I. It became the 20th century's most active international Jewish philanthropy.

The Joint was launched as the emergency arm of the American Jewish Committee, itself founded in 1906 in response to the Kishinev pogroms and the Dreyfus case, by leading U.S. Jews.

One of the Joint's earliest beneficiaries was the 55,000 Jews of World War I Palestine. Alienated from neighboring Arabs and suspected by their Turkish overlord of subversion and pro-British sympathies, the yishuv's lifelines to the West of communications and aid were severed. The Jews, beset by rampant unemployment, disease and starvation, faced extinction.

The Joint's Henry Morgenthau, as U.S. ambassador to Turkey, persuaded Istanbul to permit the entry of food and medical aid. These were generously provided by the Joint; in one shipment alone in 1915, for example, 900 tons of food was brought in. U.S. Jewry is credited with saving the yishuv.

Several million East European Jews straddled the battleground between Russia and Germany, beset by destruction, dispersion, disease, and starvation. The Joint's soup kitchens and dispensaries kept hundreds of thousands of Jews from dying.

The Joint continued to aid Jews during the economic and social upheavals in the USSR for many years after 1918; up to the outbreak of World War II, it financed the settlement of Jews on collective farm tracts in Crimea and the Ukraine.

It also aided the pogrom-ravaged communities of the Ukraine in 1920.

The independent Polish state emerging from the ashes of World War I was aggrandized by territories that included some 3 million Jews. Despite minority guarantees, they were subjected to a continuum of violence, restrictions and displacement.

The Joint distributed food and medicine through local charities and TOZ, Poland's Jewish health agency. It supported schools, loan societies, medical and sanitary facilities and related institutions. Revolving loan funds alone kept more than 150,000 families alive each year through the 30s.

In pre-war Nazi Germany, the Joint assisted German Jewry with relief, vocational training, and emigration. Efforts were made to induce the U.S. to accept refugees and persuade Britain to relax her immigration blockade of Palestine, but without result.

During World War II, the Nazis sealed off Europe. They twice made proposals to ransom a large number of Jews, toward the beginning and the end of the Holocaust. Allied indifference scuttled the possibility of an arrangement. Even so, the Joint managed to parachute $300,000 to the Jewish underground in Poland.

The survivors included some 30,000 inmates still alive in concentration camps. They formed the nucleus of Europe's post-war displaced persons' camps, which came to hold some 200,000 Jews in all waiting to leave for the U.S. or Palestine. The Joint supplemented the U.S.-provided essentials of food, shelter and clothing with social, cultural and religious programs.

While officially a non-Zionist agency, the Joint has spent heavily for and in Israel. From 1914 to the end of World War II. it put $20 million in aiding the yishuv. The Joint channeled funds to Aliya Bet, the clandestine immigration efforts into British-blockaded Palestine. A Joint grant of $10,000 provided food for the passengers of the ill-fated Sturma as it anchored in Turkey. The Joint paid for the purchase of the ship Exodus, and provided its 4,500 refugee passengers with food and medical attention when the ship was ultimately sent by the British back to France.

In 1949, it spent $54 million to transport 210,000 Jews to Israel from North Africa, the Near East, India, China, Cyprus and Europe. Next year, it helped an additional 162,000 Jews to Israel from Iraq, Persia, Shanghai, Rumania and Yemen. More recently, Joint aid has gone to Jews in Czechoslovakia, Poland, Hungary, Iran and Ethiopia, and to the Lebanese last year.

The Joint's partnership with the United Israel Appeal in the U.S. UJA campaign dates back to 1939. It was prompted by Germany's Kristallnacht pogrom several months earlier.

Canadians aid unique museum

A tribute to Jewish life 'in exile'

By
JANICE ARNOLD

Jesaja Weinberg, director of the Museum of the Jewish Diaspora with Andrea Bronfman, right and Elizabeth Dalfen. [Howard Kay photo].

MONTREAL —

Imagine the 2,500-year history of the Jews — their migration to all parts of the globe, way of life and eventual return to a land of their own — told in 25 minutes in such a way that all its aspects are integrated into an understandable chronical story.

Visitors to Beth Hatefutsoth — the museum of the Jewish Diaspora in Tel Aviv — see such a spectacle in the chronosphere, a planetarium-shaped hall where some 30 synchronized projectors flash maps and other illustrations across the giant screen of its dome to tell this dramatic story.

In the five years since Beth Hatefutsoth opened, some 2 million people have visited it, half of them from outside Israel. Yet, until very recently, little was done in Canada to make the Jewish community aware of what has been created in Israel as a tribute to the flourishing of Jewish life "in exile."

Now, the Canadian Friends of Beth Hatefutsoth has been established under the co-chairmanship of Andrea Bronfman of Montreal and Sol Kanee of Winnipeg who hope to change that situation.

Beth Hatefutsoth director Jesaja "Shikey" Weinberg was in Montreal recently to speak at a reception at the home of Andrea and Charles Bronfman, which officially launched the new organization's Montreal activities.

As the chronosphere typifies, Beth Hatefutsoth is not a traditional museum. No musty halls or dusty cases to be found here. "Our approach is to make the museum a lively, exciting place using modern technology to create an educational experience. We are very probably the most technologically advanced history museum in the world today," said Weinberg.

Elizabeth Dalfen, Montreal chairman of the Canadian Friends, said "this is not a museum where artifacts are plunked in a glass cabinet. The exhibits really live; they are dominated by people.

"I can understand how the Jews of Amsterdam of the 17th century, for example, felt. This is a museum that does not dwell on the destruction of Jews, on how communities ended, but on what they contributed to society wherever they went."

There were two major reasons for the establishment of the museum, which is located in a 4-storey building on the campuses of Tel Aviv University. First, the disappearance of many of the world's great Jewish communities necessitated a memorial to their achievements and determination to survive, Weinberg said.

Most of those in Europe ended with the Holocaust, while other famous communities in Africa and Asia no longer exist as a result of the mass immigrations to Israel since 1948.

The second is the need to educate Israel's younger generations, who have grown up in their own sovereign state, on the positive side of Jewish life in the Diaspora.

"In Israel, young people are more and more losing contact with world Jewry. They have a rather stereotyped view of Jews in the Diaspora as a suffering, victimized minority. Youngsters who have defended Israel on the battlefield do not like to identify with the persecuted Jews," he said.

The late Nachum Goldmann, founder and first president of the World Jewish Congress, initially proposed the idea of a museum of the Jewish Diaspora in 1959. A worldwide fund raising campaign permitted the museum to finally be completed in May, 1978.

Today, the permanent exhibits of the museum are supervised by a committee of experts from Israel and abroad.

Canada is the 13th country to form a Friend Organization in support of the museum.

In addition to the permanent exhibits, Beth Hatefutsoth exhibits temporary exhibits continuously. These consist largely of photographs collected from all over the world and deal with specific chapters of Jewish history, aspects of Jewish life or communities, often obscure.

Next year, for example, an exhibition is being organized on the Chinese Jews of Kai Fung who were influential members of society in China 400 years ago. Some of the artifacts for this exhibit will be on loan from the Royal Ontario Musuem and Toronto's Beth Tzedec Congregation.

Beth Hatefutsoth once featured an exhibit on the Jews of Western Canada. Bronfman feels it is time a more comprehensive exhibit on Canadian Jewry be put together for Beth Hatefotsoth, and such a project is one of the priorities of the Canadian Friends.

The first priority, however, will be to attract members to the Canadian Friends. "Anybody who has seen the museum will want to become a member," said Bronfman.

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Editorial

An open field

According to a report issued by the Institute of International Education published recently in The Chronicle of Higher Education, Arab students represent almost 10% of all foreign students engaged in studying on American campuses.

Topping the list is Saudi Arabia with 9,250 students, followed by Lebanon with 7,110, Jordan with 6,820, Egypt with 2,300, Libya with 1,840 and Syria with 1,740 — for a grand total of 29,060 students.

The total number of foreign students in the United States is 326,300.

The total number of Arab students listed by the Institute does not take into account students from the Gulf States or from the Maghreb (Libya excepted). This would add approximately 5,000 more Arab students for a total of about 34,000 students.

Israelis have less than 10% of that number of students on American campuses: there are 2,620 of them.

Another startling statistic found in the report is that Iran is the top supplier of foreign students: 26,760. It is not clear from the Institute's analysis whether the Iranians came before or after Khomeini.

Anyone who has been on the large American campuses in recent years knows that Arab students are in the vanguard of the most virulent anti-Israel (and occasionally, when they are incautious, anti-semitic) movements among university students.

What is also signifcant is that the bulk of the Arab foreign student population is found in the very best American Ivy league and Big Ten schools. The Arab governments which sponsor their expatriate students want them to circulate on those campuses where America's political and industrial leaders are being trained.

The Arab students in question have a ready-made support system which most other foreign students do not: the Association of Arab-American University Graduates lobbies with them in and out of the university campus to bring pressure against Israel. The organization is made up of scores of thousands of Arab "yordim" [please excuse the ungracious comparison] whose support for the Arab cause is uncritical and — powerful.

There are those who will assert that the Arab presence on the campus is neutralized by the massive Jewish presence there. The statement belongs to fiction rather than fact. Jewish students, with tiny exceptions, seem to be indifferent to the cause of Israel — leaving Arab students an open field in which to pursue their anti-Israel calumnies.

Courageous

It's not customary in Canada for members of the ruling government party to question and criticize their leaders openly in the House of Commons. But Toronto MPs Roland de Corneille and Jim Peterson have done just that in the past couple of weeks.

In both cases External Affairs Minister Allan MacEachen has come under attack from his fellow Liberals for the strange and incomprehensible opinions he voiced during his recent Mideast tour [CJN Nov. 3]. De Corneille raised the matter in the House twice and Peterson once.

It takes a lot of courage for MPs to criticize their own party's cabinet members. Such criticism is usually saved for the privacy of caucus meetings — and often even in caucus the backbenchers keep mum. But de Corneille and Peterson, both of whom represent constituencies with many Jewish voters, feel strongly enough about MacEachen's meanderings to challenge him head on, and we congratulate them for their efforts.

Almost alone in his battle of destiny

It's a no-win situation for Arafat

By SHELDON KIRSHNER

Yasser Arafat

Saed Musa

Is Yasser Arafat fighting his last battle?

This week, Arafat and his loyalists were holed up in Tripoli, Lebanon's second largest city, making what might turn out to be a final stand against rebels backed by Syria.

Having been ousted from their last two independent bases of operation in Lebanon, the Nahr el-Bared and Beddawi refugee camps, Arafat and his loyalists were desperately holding on in Tripoli, turning that city into a bloody zone where hundreds have died.

Outgunned and outnumbered, Arafat is at an enormous disadvantage. And, although political obituaries are already being written about him, Arafat may yet scrape through his latest crisis — by far the most serious he has encountered in nearly 15 years as PLO chairman.

Still, his chances of coming out of this crisis without a further reduction of his prestige seem slim.

Clearly, the rebels within his Fatah faction — the backbone of the PLO — have dealt him a severe blow from which it may be difficult, if not impossible, to recover.

Encouraged and apparently armed by Syria, whose goal is to dominate the Palestinian movement, the mutineers have already done Israel's work by splitting the PLO right down the middle and by undermining Arafat's authority, credibility and image.

The rebels, who have made astonishing progress since their rebellion began six months ago, do not want to kill Arafat. For Arafat, his faults notwithstanding, is still regarded as something of a father figure in Palestinian circles, particularly on the West Bank and in the Gaza Strip.

From the barrel of a gun, the rebels seek to change the PLO into a much more militant organization and to reduce the stature of Arafat. "We are only calling him to a dialogue of reform," Saed Musa, the rebel leader, was quoted as saying.

Arafat will have no truck with the rebels, whom he refers to as Syrian puppets, nor is he prepared to accede to their demands.

Despite appeals by Arafat to stop the bloodshed, the Arab world has remained relatively silent, and the Soviet Union and its East bloc allies have been quiet as well.

For all their rhetoric about the Palestinians, the Arabs have always treated them as pawns and in this instance the situation appears no different. Theoretically, the Soviets support the legitimacy of Arafat's leadership, but in practice, they have obligations to Syria, their chief client state in the Middle East.

So Arafat, despite his enviable connections, faces his battle of destiny practically alone.

Since May, the rebels have steadily chipped away at Arafat's base of support and, in public at least, Arafat has underestimated them.

It all began in the Bekaa Valley of Lebanon, spread to Damascus and finally reached the gates of Tripoli a couple of weeks ago. Where it will end no one knows.

The battles between the rebels and the loyalists went on all summer long after Arafat was summarily expelled from Syria in June. The Syrians kicked him out of their country because they resented his pointed accusation that they were behind the revolt. To this day, Syria rejects the charge and claims it has played a mediating rather than an instigating role. But hardly anyone believes the Syrians.

Hafez Assad, the Syrian president, has not been on good terms with Arafat for years. Essentially, Assad has not taken too kindly to Arafat's penchant for independence. Assad was especially infuriated by reports that Arafat was seriously thinking of accepting Ronald Reagan's 1982 peace plan and negotiating with King Hussein of Jordan on a settlement.

Assad, too, was incensed after he heard that Arafat was entertaining the idea of negotiating separately with the Lebanese government over Palestinian troop withdrawals from Lebanon.

What Assad fears most is a scenario whereby Syria would be isolated and powerless to influence events in the region — such as an Israeli withdrawal from the Golan Heights.

Conveniently enough, rebel demands and Syrian policy converge for the present.

Initially, the rebels wanted the dismissal of two pro-Arafat commanders who reportedly fled when Israel invaded Lebanon. Arafat sat on the demand. Then, in July, he dismissed them.

But Arafat has not complied with their other demands, which include a collective leadership, the rooting out of corruption and the reunification of the Reagan plan, the Arab League Fez proposals and any other program which abandons armed struggle against Israel.

In short, the rebels espouse an extremism which makes Arafat look like a moderate. Unlike Arafat, they are chary of accepting a Palestinian state on the West Bank and in the Gaza Strip as a first step to recovering their national rights. So-called partial solutions do not appeal to the rebels, who derive part of their support from Libya and Iran, nations which deny Israel's existence.

Criticism finds willing audience

Furthermore, the rebels asked one question: what had the PLO achieved under Arafat's administration? Although he legitimized the Palestinian cause in much of the world, they complained he had not achieved any tangible results through diplomacy. The criticism, while not really apt, found a willing audience in the ranks of Palestinian guerrillas.

Arafat's decline has been inexorable and swift since the grumbling broke into open revolt last spring.

During the summer, his forces lost ground in areas controlled by the Syrian army. In September, after he defied Syria by returning to Lebanon, the Syrians ordered 1,000 of his fighters to leave Shtaura, a town around the Beirut-Damascus highway, and they did so within 24 hours.

Eventually, his men trekked to refugee camps in the vicinity of Tripoli — one of which they had to abandon earlier this month.

In dizzying succession, Arafat was buffeted by wholesale defections — the most notable of which were by Mahmoud Labadi, his official spokesman, and Tariq Khodra, the chief of the Palestine Liberation Army, a transnational group which contributes soldiers to the armies of Syria, Iraq and Egypt.

Capping Arafat's loss of face was his failure to align himself with a powerful pro-Syrian Druze leader, Walid Jumblatt.

Jumblatt, who can hardly be called a friend of Israel, turned down a proposal by Arafat that his fighters be permitted to establish bases in the Shouf Mountains so as to enable them to attack Israeli positions south of the Awali River.

Said Jumblatt: "I wish Mr. Arafat would solve his own problems and leave us alone."

For now, Arafat seems incapable of coming to grips with his problems. But Arafat, rightly or wrongly, is an optimist.

He came through the Six Day War, he weathered the 1970-71 civil war in Jordan, he built a state-within-a-state in Lebanon in spite of Christian opposition, and he bounced back after the Syrians slaughtered thousands of Palestinians in the waning part of the 1975-76 Lebanese civil war.

But can he survive the rebel ascendancy — the civil war which wracks the PLO?

It is a question to which an answer may soon be forthcoming.

One of Israel's bitterest foes

Syria, one of Israel's bitterest foes, claims that Arafat can patch up his relations with the rebels if he shares power with them, denounces all compromise political solutions to the Arab-Israeli conflict, and apologizes for "slandering" Assad.

Anything is possible, and Arafat may yet "recant." But, for the moment, he remains besieged and on the verge of becoming irrelevant.

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What Ben-Gurion said always came from the heart

Navon has fond memories of modern Israel's founder

Dec. 1 marks the 10th anniversary of David Ben Gurion's death. In this article former Israel President YITZHAK NAVON recalls his personal memories of the man who was the father of modern Israel. Navon was BG's political secretary.

* * *

I never knew a man whose personality incorporated such contradictory characteristics, co-existing in such wonderful harmony, as I found in David Ben-Gurion: shy and bold, modest and daring, pliant and unbending, simple and complex, a visionary and a realist, wrathful and merciful, so very Jewish and yet so universalistic.

Ben-Gurion was a man of synthesis. Who is not acquainted with his "logical" speeches, analyzing a subject in the fullest detail, clarifying it from every angle, both positive and negative?

He seemed to be all intellect, and one had the feeling that his words were the result of abstract thinking . . . without the slightest bit of emotion. But there is also a different speaker. His fiery words burst forth in broken sentences and his whole personality radiates assurance — and all listening suspect that he is a man inadequately balanced in his makeup.

Ben-Gurion spoke in public only after detailed examination of the subject, after listening most carefully to those involved and after devoting deep thought to the matter in question. However, his words underwent a marvelous process of integration into his senses and feelings. His speeches were soundly constructed, including a summing up of the present situation and a forecast for the future.

But what he said always came from the heart. It was usual for him to be in an emotional state before a speech: his hands literally trembled as he took the pages from his pocket. Afterwards he was unable to sleep or to get back to his usual routine because of the spiritual turbulence through which he had passed.

Nobody wrote BG's speeches. We have witness of this from the thousands of pages of notes in his own handwriting which are to be found in his files. When he addressed an audience, speaking to the people — he gave of himself completely and unstintingly, and this is why he evoked such a mighty response from his listeners. Within him intellect and emotion constituted one organic and indivisible entity.

Neither was there any contradiction between body and spirit. BG nourished his spirit by constantly reading books on Judaism, history, philosophy, religion, science (what didn't he read?) for many hours by day and by night.

He was also very much concerned with the vessel which contained his spiritual sustenance. Every morning at 6.30 he would set out for his first walk, lasting exactly an hour. It was for health reasons that he also learned to stand on his head, unperturbed by sceptics. He weighed himself every morning and if he had gained, he would fast until he got back to his usual weight.

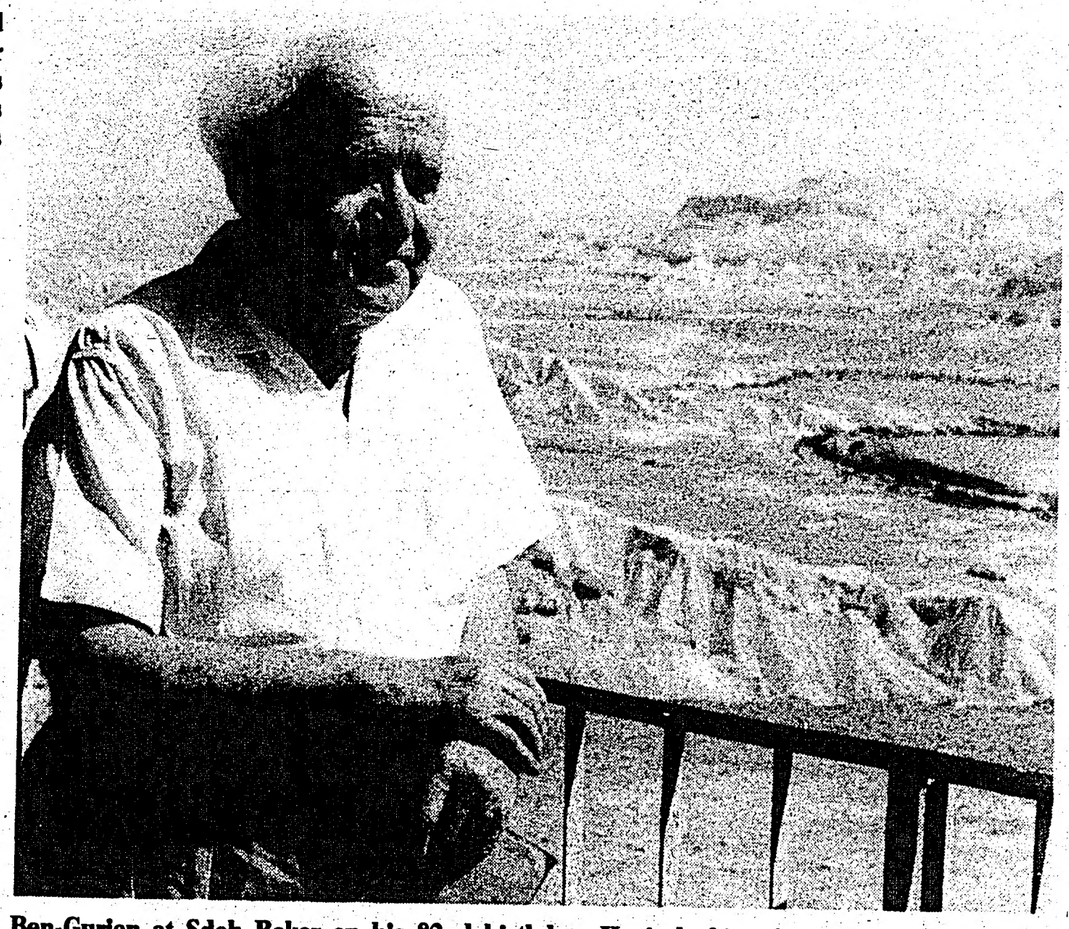
Eating was a sort of necessity for him in order to keep the human being functioning. He didn't eat more than four or five minutes per meal. He radiated a contagious vitality and health, and when he laughed, his strong voice made the walls shake.

His curiosity was unbounded. Traveling by car with him from Tel Aviv to Jerusalem, you are pounded with questions: "What is the name of that village on the horizon? How many immigrants came from Afghanistan? What was the amount of agricultural exports last year? How many literary prizes are awarded in Israel? Why is the modern Greek language so different from the classical version? What is the Egyptian ruler thinking at this moment?

If you don't know the answer, you'd be advised to step carefully for nothing exasperates BG more than inaccuracy. It is prudent to make a note, to clarify and to reply clearly, fully and exactly on the morrow.

This world, which the Holy One has created, was wondrous in his eyes and ridden with mystery — from the cosmos to the human body itself. "The marvelous harmony in the cosmos is incomprehensible without the existence of one God who produced and created it all," he would say.

He was fascinated by world affairs, noting that "two-thirds of the human race live in Asia and we have no idea of who and what they are. Neither do they know who and what we are — what is the Bible, what is Eretz Israel and who are the Jews. Where do you start? Where are the spiritual borders touching us?"



Ben-Gurion at Sdeh Boker on his 82nd birthday. He is looking from the balcony of the university library at the landscape of the wilderness of Zion. [WZP photo]

And the Jews? Is everything so clear and understood? "What is this mysterious drive which urged Jews on to Eretz Israel from Kurdistan and Yemen, from Argentine and Poland? What do they have in common and what divides them? What is the meaning of religious and secular Jews?"

Neither are the religious Jews homogeneous. He wants to become acquainted with them and meets their rabbis and great leaders, with the Council of Torah Sages and with the Chazon Ish in Bnei Brak, exerting himself to reach a complete understanding of their world and their thinking.

He sought out what was held in common, which were the unifying factors, lest there be an eternal explosion in our land.

A Jew to the very core, he was also a universalist. Just as he knew how to spread his efforts out, so, too, did he know how to concentrate everything on one subject, which occupied his whole heart and strength at a given hour.

As Prime Minister Ben-Gurion never despaired of the vision of creating a unique people and an exemplary society. This is not only the certain consummation of the vision of the biblical prophets but also a most vital contemporary need, almost a condition for Israel's existence.

An enormous map of the Middle East hung above his chair in the Prime Minister's office: the Arab states in one color and Israel in another. More than once he would ask: "What is Israel? Look: a little stain on the map! A tiny spot! How will it exist in this Arab world?"

BG never tired of repeating over and over again: we can never compete with the Arabs in wealth, in material assets, or in population but only in our moral, spiritual and intellectual advantages. The IDF is a wonderful army, but from all these points of view it must be strengthened. It will only defeat its enemies through its moral strength.

Neither can the army be separated from the people. Most of the army is made up of reservists so that the **whole** people must have these lofty characteristics. Otherwise, he despaired of receiving help from world Jewry and of attracting Jewish youth from abroad.

But if Israel will be a light unto the nations and a just and exemplary society, it will radiate its message to the whole world.

In the whole of the State period, Ben-Gurion regretted that he was not an IDF soldier. His eyes caressed every officer and soldier. He was indeed defence minister, appointed the chief of staff, convened their meetings and gave the order to go into battle — but he himself stayed in the background. With what love did he meet soldiers who had returned from the front!

Then there were the difficult hours of writing to bereaved parents. There was no memorial booklet which Ben-Gurion did not read at one sitting, after which he would sit and write, respond and console. He was familiar and close to every memorial enterprise. He had special ties with bereaved parents, with a bereaved wife, son or father — never was any hostility, complaint or grudge shown towards him.

On the contrary, there was a union of blood between him and the bereaved to the extent that sometimes a mother would approach him and touch his shoulder, "consoling" him, as it were. She was unable to look at his grief over those who went to war on his orders and fell in action there.

But there was nothing soft about his grief, neither was it the type of sorrow which had a paralyzing effect. It was a source of action, of hope and of new deeds. His letters to the bereaved families are literary gems, full of emotion and grandeur.

Ben-Gurion's whole philosophy was summarized in one chapter in the book of Habakkuk: "And the just shall live by his faith." If you believe in something — fight for it, live according to your convictions without taking into account what others will say.

He never preached to others to do something which he himself did not carry out or was not prepared to carry out. This was a source of the moral strength which accompanied both his words and deeds alike.

Zimbabwe strikes out against Israel

By
VIC ALHADEFF
Editor, Zionist Record

JOHANNESBURG —

Israeli passport holders have effectively been barred from Zimbabwe.

In a week which saw the state-run radio and television blast the "hated Jews" and "murderous Israelis," the government delivered the latest in a string of blows to the swiftly-diminishing Jewish community which has plummeted from its peak of 8,700 people in 1975 to an alarming 1,400 today.

The government compounded the community's alarm by announcing that it would never establish diplomatic links with Israel "because of the Zionist state's actions against the Arabs."

The PLO has a fully-fledged embassy in the capital, Harare, and is well supported by eight other Arab embassies, all of which have opened since former (white) Prime Minister Ian Smith yielded to majority rule. The (Black) government of Prime Minister Robert Mugabe has been implacably hostile to Israel since independence in 1980, and both the radio and television networks invariably refer to "Zionist Israel." (The only other countries which are always preceded by official adjectives are "expansionist Morocco" and "racist South Africa.")

Until this month Israelis could enter Zimbabwe on Israeli passports simply by applying for a visa on arrival in the country. Controversial Home Affairs Minister Herbert Ushewokunze revealed the policy changes in Parliament, which comprises 80 Black and 20 white MPs: "What has happened," he declared, "is that Zimbabwe has changed its visa requirements for holders of Israeli passports. In the past they were able to obtain them at border posts upon arrival. As from now they will have to apply for them prior to arrival."

The inference was clear — and was confirmed by sources close to the government: the applications would not be considered favorably.

At the same time as the bombshell announcement, which further dented the ailing morale of the Jewish community, former Prime Minister Bishop Abel Muzorewa, who ruled in the interim period between Smith and Mugabe, returned from a visit to Jerusalem with a public declaration that Zimbabwe should establish diplomatic links with Israel to take advantage of the technological and agricultural knowhow.

Quickly stamping out any such notion lest it gain currency, the state-run broadcasting services assailed Israel as an ally of Zimbabwe's arch foe, South Africa, and rejected with contempt the suggestion of links with "the hated Jews."

The Zimbabwe Broadcasting Corporation said in a commentary on both radio and television that Muzorewa had visited Israel "to renew his ties with the Jewish state, whose murderous activities are well known in the Middle East and Africa."

Zimbabwe accuses Israel of having worked with South Africa to uphold the former Rhodesian government of Ian Smith. "If the whole imperialist community," said the commentary, "backed by sophisticated weaponry, failed to stop the march to freedom, how can Muzorewa and the hated Jews and South Africans succeed?"

Zimbabwe information minister Nathan Shamuyarira declared last week that Zimbabwe's "liberation war" was being waged against an Israeli-South African-Rhodesian triumvirate. "The triumvirate has not yet been completely smashed," he continued; "we promise you it will be soon."

Prime Minister Mugabe added that Bishop Muzorewa was conspiring with Israel to destabilize the country.

The latest turbulence has added to the escalating uncertainty of the Jewish community.

Declining in numbers, activity and morale, Zimbabwe Jewry has all but disappeared from the country's smaller towns, and its 1,400 members are now confined in equal proportions to the two major cities, Harare and Bulowayo.

They still run a Central African Zionist Organization, with its cultural arm, the Harare Women's Zionist League; the Jewish Board of Deputies, which attempts to protect the community's domestic needs; and a Jewish day school, 70% of whose pupils are Black but who, together with their Jewish classmates, diligently learn of Jewish festivals and to sing Hebrew songs!

The youth movements, Betar and Habonim, have amalgamated in an effort to salvage some semblance of youth activity, but meetings are rare and the move has not been successful. There is an Israeli community shaliach in Harare, David Katz, but his future is in the balance.

Of the 7,300 Jews who have left in the past eight years, the majority migrated to South Africa, either to Johannesburg or Cape Town, with small numbers making their way to Israel, Canada, Australia and the United States. More are leaving all the time, the major inhibitive factor being the amount of money emigrants are permitted to take when leaving — a paltry 1,000 Zimbabwe dollars (approximately 1,000 U.S. dollars).

But, with or without assets, they are leaving, and a once-flourishing Jewish community is disappearing, irrevocably and tragically.

* * *

Editor's Note — Vic Alhadeff spent the first 20 years of his life in Zimbabwe.

Opinion

"Friedberg's assertions and generalizations insult me"

Rabbi's remarks bring down wrath of CJN readers

The Canadian Jewish News stirred up a hornet's nest of controversy recently when we sought a reaction to a news story from Rabbi J. Benjamin Friedberg, spiritual leader of Toronto's Beth Tzedec Synagogue, one of the largest Conservative shuls in North America.

We asked the rabbi what he thought about the fact that the faculty of the Jewish Theological Seminary of America had voted by a margin of 34 to 8 to admit women to its rabbinical school as candidates for ordination as rabbis. The seminary is the only body in North America authorized to ordain Conservative rabbis.

In our Nov. 10 issue, we published Friedberg's response, in which he declared that the seminary's majority decision was "an unwise decision and even a serious error."

In our Nov. 3 issue, we also published an unsolicited article from Rabbi Elyse Goldstein, of Toronto's Reform Holy Blossom Temple, in which she saluted the seminary "with enthusiasm and pride" for joining hands with "those in the Reform movement who have already taken this leap."

Following are some of the letters we have received from readers on this controversial issue.

* * *

INSULTS ME & OTHER WOMEN

In his article on the Jewish Theological Seminary's decision to admit women to its rabbinical school, Rabbi Benjamin Friedberg impugns the decision on the basis of halacha.

I am not qualified to debate the issue. But I have heard eminent rabbis and scholars present what appeared to be reasoned assertions that the decision does conform to halacha; and the opinions of 34 learned faculty members, including chancellor Gershon Cohen, and Rabbi Joel Roth, dean of the seminary, are surely not to be dismissed with a stroke of the pen.

However, it is not the rabbi's objection to women rabbis which motivates this response to his article, not his assertions relating to halacha.

It is when Rabbi Friedberg leaves his area of expertise, to embark upon a social commentary, that I, as a member of the community, have a right to challenge his premises.

He makes reference to North American "pagan sexual mores" in relation to the halacha concerning women's role in Judaism.

He surely does not mean to suggest that the seminary has changed the halacha; or if he does, he surely does not claim that it was because it bowed to those "pagan sexual mores."

He then lumps together his view of breaches of the Torah's concepts of separation and separateness with feminine "aggressive careerism" as the basis for the breakdown of family life.

He uses those propositions as a springboard for the assertion that the male is solely responsible for the synagogue and the female is solely responsible for the home.

He sees this, in some way, as "a wholeness" in the totality of Jewish life. He asserts that any other attitude is a confusion of roles, which is against the spirit of Judaism.

I disagree with his attitude.

The breakdown of family life is usually caused by two people — not one.

In many circumstances — not all — it is the refusal of the second member of the marriage to assume his proper role in the family — in the home, with the children — that makes the home less sanctified and less successful than the rabbi and many of us would like to see it.

Perhaps, too, it is the exclusion of those, whom Rabbi Friedberg would "relegate" to the kitchen, from effective roles in the synagogue which makes a good deal of Jewish "corporate religious life" so sterile and makes for the multitudes of nominal members of congregations who are to be seen only once or twice a year, and to whom that "corporate religious life" seems so irrelevant.

For a woman to be able to participate fully in synagogue life, and for a man to be able to play his part in home life, does not mean any blurring of male and female roles or identities.

Nor does it lead to the "unisex" to which Rabbi Friedberg refers.

Neither of those circumstances should pose a threat to those who have "traditionally" assumed responsibility solely in one place or the other.

Rabbi Friedberg's assertions and generalizations insult me and those other women who have chosen careers or who have chosen to serve their community, whether in a religious or other context.

If those are the best arguments that opponents of full religious participation of every Jew, whether man or woman, can make, then I take considerable comfort in the belief that thoughtful Conservative Jews will reject such arguments.

Judy Feld Carr
Toronto

* * *

HE CALLS RABBI "TOO MOODY"

Rabbi Friedberg's assertion that the JTS decision to ordain women, and the Conservative movement's decision to continue the process of recognizing that women are equal to men in Jewish law "is ultimately an outgrowth of the American unisex," makes as much sense as saying that giving Blacks equal legal rights with whites grows out of a North American desire to be beige.

Leaving aside the inherent ethical correctness of the JTS decision for a moment, let us turn to the words of the dean of the JTS rabbinical school, Rabbi Joel Roth, who spoke last month at Rabbi Friedberg's own Beth Tzedec.

Rabbi Roth spoke of the Conservative movement's increasing devotion to halacha.

It would behoove Rabbi Friedberg to pay more attention to his own guest and to the halachic decisions of the movement of which he claims to be a part.

JTS was, in fact, belated in its decision to support women rabbis — that decision was already supported by Women's League, Men's Club, the United Synagogue and the Rabbinical Assembly, making support unanimous among Conservative leadership.

Public hearings throughout North America, even here at Adath Israel, showed JTS that the majority of Conservative lay people support the ordiantion of women.

Those are the facts and those are the laws. It is too bad that Rabbi Friedberg prefers to base his opinion on "underlying traditional mood."

The underlying traditional mood of society in general is misogynist, anti-semitic and uncontrollable except by law.

Let Rabbi Friedberg be moody — I prefer halacha.

Ralph Arnoff
Toronto

* * *

OPINION STERILE, LACKS ETHICS

Rabbi Friedberg's tirade against the JTS decision to ordain women does not once mention the word "ethics."

Indeed, the good rabbi specifically says that ethical considerations, like equality, discrimination or rights, "should have no bearing on the issue at all."

He further says that Jews need to take a Jewish solution to this issue; not ape the Christians by ordaining women.

The halachic rectitude of the JTS decision is unquestionable, Rabbi Friedberg to the contrary.

His lack of concern for ethics, especially as rabbi to so many people, distresses me.

Surely a "Jewish solution" should be an ethical one — and surely it is not ethical to continue to treat women with that hoary concept of separate but equal.

Friedberg himself says Judaism "goes against the tide" — in a world largely devoid of ethical guidance, it is a shame that Jews should have to follow their Christian brethren in the ordination issue, rather than lead.

Friedberg obviously is more concerned with the horror of women putting on tallit, tefillin and, one would suspect, by his discussion of fashion, jeans, than he is about the ethical horror of saying to over 50% of his constituency: "Stay out of my shul."

One can only be relieved that JTS did not take advantage of his sterile opinion when coming to its decision on ordination.

Anne Jason
Toronto

* * *

WOMEN CAN FORM MINYAN

Almost the saddest thing in Rabbi Friedberg's piece attacking the decision to ordain women is the sentence that informs us that this rabbi controls one of the largest Conservative shuls in North America.

Rabbi J. Benjamin Friedberg: his controversial article in The CJN on women being accepted as candidates for ordination in the Jewish Theological Seminary of America, provoked a lively response from readers.

Because of the Conservative movement's underlying theory that each rabbi makes halachic decisions for each shul, this means that over 2,500 families are under the thumb of someone who obviously does not see himself as a Conservative rabbi.

The Conservative movement established in 1973 that women can be part of a minyan — 10 years later Rabbi Friedberg seems unaware that this halachic decision was made.

Rabbi Friedberg states that men are responsible for shul life and women for the home — I wonder what sex he thought Judy Feld Carr was for the year she was president of the shul?

I also wonder how this rabbi would feel if all his female members and their daughters stopped coming to shul entirely, now that they know their rabbi thinks it is not their business anyhow (excluding, of course, any wealthy widows who cannot be turned away lest they give their money elsewhere).

That cavernous sanctuary sure would look empty; but I suspect the rabbi would be happy to be out with the boys.

The JTS decision was both halachically and ethically in keeping with the Conservative movement's underpinning of tradition and change. And the criticism of a rabbi who is obviously Orthodox in his thinking, despite the affiliation of the congregation which signs his pay check, does not detract from this historic move.

Ayla Lepkin
Toronto

* * *

WOMEN ANGELS IN THE HOUSE?

As a Jewish woman, I find it necessary to comment on Rabbi Friedberg's article.

The concept of separate but equal spheres for men and women is not just found in Jewish law. For example, the evangelists of the 1800s coined the famous phrase, "the angel in the house."

The woman of the house was expected to insulate her home from the harsh realities of the world. The moral superiority of women enabled her to carry out this task efficiently and successfully.

Unfortunately, while rabbis and members of community have attempted to raise the status of the home or the private sphere, society, Jewish included, places a low value on activity within the private sphere.

The reality of Jewish society is very different from the rhetoric mouthed by our leaders.

If raising children is of supreme importance to the continuing of the Jewish community, then why are Jewish women denied the right to govern the society that their children must live within?

Secondly, by denying women access to the public sphere, they are economically depending on the goodwill of their fathers and husbands. While Jewish law may require husbands to care and provide for their families, we are all aware that many men are unable to provide properly or often neglect their obligations.

Also, not all women are married. What are widows, single women and divorced women expected to do under these circumstances? This lack of economic power robs women of authority and power.

The ordination of women as rabbis is threatening to many Jews, because it upsets the present power structure.

If women are allowed the freedom to enter into the public sphere, then our patriarchal society will need to be adjusted accordingly.

Is it fair to place the responsibility for the continuity of the Jewish community totally with women and their role within the home and therefore deny them a voice in their community?

If our society is being threatened on all sides, the problem may be the structure, not those women isolated in their homes denied power.

Gaye Stein
Toronto

* * *

RESULT IN A BIG MAC?

I was very disappointed in The CJN when, after the Jewish Theological Seminary of America decided to ordain women as rabbis, the first commentary on it, although in its favor, came from a Reform rabbi, Elyse Goldstein.

Surely, I thought, there must be a Conservative rabbi in Toronto willing to intelligently discuss this issue.

However, when I read the followup article by Rabbi Benjamin Friedberg, a so-called Conservative rabbi, I hastily withdrew my initial objection.

Rabbi Friedberg's lack of knowledge about the Conservative movement is appalling. His knowledge of the Jewish response through the ages to outside change is even more appalling.

Throughout its history, Judaism has responded to changes from within and from without, and he seems totally ignorant of this fact.

The oft-mentioned issue of polygamy, prohibited by Rabbenu Gershom in the 10th century, is a case in point.

Rabbenu Gershon did this partly out of Jewish concerns and partly because the Goyim frowned on polygamy.

Since Jews should never take the outside world into account, according to Rabbi Friedberg, I shall personally start looking for a second wife for him immediately.

The ploy of linking North American sexual ethics to rights for women in Judaism is worn out. Ordain women today and there will be orgies in the shul tomorrow, is the cry of this misguided minority.

Count women in the minyan, and sex differences will no longer be visible to the naked eye.

Give one of them an aliyah and next Shabbat meal will come from McDonald's.

Such is the nonsense of this article.

The fact remains that the majority of Conservative congregations, as documented by JTS and the Rabbinical Assembly, give women aliyot, count them in the minyan, and support the idea of women as rabbis.

Rabbi Friedberg can ignore this.

Carl Bloomberg
Toronto

* * *

THIS FAR BUT NO FURTHER

I read with interest Rabbi Elyse Goldstein's comment on the decision to accept women as students for the rabbinate.

Indeed, "This far but no further" is dangerous; it now probably justifies the Orthodox view that, "If you give them an inch, they take a mile."

It appears to me that Conservative Judaism is now an alternative to Reform rather than to Orthodoxy as in the past.

I wonder if this was the intent of the founders of Conservative Judaism?

Peter W. Bruckstein
Toronto

Special letters page

Editor's note: Because of the unusual nature of this controversial issue, The CJN decided to devote an entire page to the letters that the subject stimulated from our readers.

In a deviation from our policy, we allowed the letters to run almost full length. Future letters on this subject will be published as usual in our Letters To The Editor department and must conform to our stipulated length of no more than 250 words, and must be typewritten.

Clara Balinsky heads up organizers

Bible festival scheduled for 1986 in Montreal

By JANICE ARNOLD

MONTREAL —

Montreal will be the scene of yet another spectacular international event in 1986, the Bible and the Arts Festival, which will bring together the city's major cultural institutions in a celebration of the Bible through art, music, dance, film, theatre, poetry and lectures.

The project has been in the works for almost three years and was originally to have been held in 1984. It had its genesis within the Jewish community and Clara Balinsky, who set the wheels in motion while chairman of Canadian Jewish Congress' national education committee, is president of The Bible and The Arts Inc., a non-profit organization set up to stage the festival.

The festival was officially announced last week at a press conference at the Montreal Museum of Fine Arts which will host the centrepiece of the event, an exhibition of biblical art assembled by an international group of experts.

The festival, which will take place between April 3 and July 6, 1986, is supported by the Quebec and federal governments, the Montreal Urban Community and the Canada Council.

At the press conference, Quebec Cultural Affairs Minister Clement Richard announced that his department is contributing $180,000 and the ministry for cultural communities and immigration is adding another $20,000.

The festival received its first grant of $100,000 from the federal communications department.

The objective is to raise $1.6 million from the three levels of government. Corporations, however, are being solicited to be the principal sponsors.

Balinsky described the festival as a "world event" unprecedented in its scope and quality. "It will do great things for Montreal, Quebec and Canada . . . in tourism, trade and commerce and will bring back to this city a little of the prestige it has lost."

She expects at least half a million visitors to the biblical art exhibitions alone.

The festival will be on the theme of the Old Testament, or Hebrew Bible, only because these sources are shared by both Jews and Christians. Although not strictly theological, the festival, it is hoped, will contribute to interfaith understanding.

Balinsky calls the Bible "the single most powerful and influential document in history."

Besides the biblical art exhibition at the museum, the festival will include performances and concerts by such organizations as the Montreal Symphony Orchestra, Les Grands Ballets Canadiens and L'opera de Montreal at Place des Arts, the Centaur Theatre, Theatre du Nouveau Monde and other venues.

A horticultural exhibition at the Botanical Gardens, a book fair, lecture series, literary symposia and other exhibitions are planned throughout the city.

All events will reflect the inspiration the Bible has provided man's creative instincts.

Honorary chairman of the board of directors of The Bible and The Arts Inc. is Michel Belanger, chairman of the Banque Nationale. Other members of the executive include Chairman Robert F. Shaw, who was deputy commissioner-general of Expo 67; Dr. Hy Goldman, James Fleck, Zarin Mehta, Leo Rossmandler, Martha A. Lawee, Lolly Golt, Rabbi Meyer Krentzman, and Yehuda Elberg, the noted Yiddish writer, who Balinsky credited with conceiving the idea of such an event.

Clara Balinsky

The biblical art exhibition is being put together by Karl Katz of New York's Metropolitan Museum of Art; Harry Bober of the Institute of Fine Arts of New York University; Cornell Copa, director of the International Center for Photography in New York; Allan Schoener, an audio-visual expert known for his work in Harlem on My Mind; and Louise d'Argencourt, who recently produced the Bouguereau exhibition for the museum.

Karl Katz, who was responsible for planning Beth Hatefutsoth, the Museum of the Jewish Diaspora in Tel Aviv, is taking charge of the practical aspects of staging the festival.

Camps bombed by air force

[Cont'd. from page 1]

air force bombed two training camps and an ammunition dump in the Bekaa Valley, killing an estimated 30 to 40 persons affiliated with a pro-Iranian Moslem Shiite militia believed to be responsible for the suicide assaults on Israeli, American and French barracks.

The raid, carried out just a few kilometres from the Syrian border, was unprecedented because of one reason: it was said to be the first directed against Lebanese Shiites, who form the bulk of the population in the southern third of Lebanon occupied by Israel.

The following day, French warplanes — Super Etendard jets launched from an aircraft carrier lying off Beirut — bombed, rocketed and strafed Lebanese Shiites about 16 kilometres northeast of the area raided by Israel. It was the second time since Sept. 22 that the French had called in their air force.

Last Sunday, it was Israel's turn again.

Israeli Kfirs and F-16s swept in from the Mediterranean Sea, roared over Beirut and made runs over Palestinian camps identified as bases for Saiqa (under Syria's influence), the Popular Front for the Liberation of Palestine-General Command (which owes its allegiance to Iraq), as well as the Democratic Front for the Liberation of Palestine (which is closely linked with the Soviet Union).

The targets were in the vicinity of the Shouf Mountains and the Beirut - Damascus highway, which Israel administered until its withdrawal in early September.

Anti-aircraft guns or missiles, either Palestinian or Syrian, brought down a Kfir. The pilot parachuted to safety near Beirut and the Lebanese army, under strong Syrian protests, handed the Israeli aviator over to Israeli authorities.

It was the first time since July 25, 1982 that an Israeli plane was shot down in action over Lebanon. (The pilot of that downed jet was captured by Syria and is now being held in Syria. The co-pilot apparently died of his wounds.)

The significance of last Sunday's air bombardment was Prime Minister Yitzhak Shamir's statement that more such raids would follow. As he put it: "We will fight the terrorists and hit them in Lebanon and elsewhere as long as . . . they [strike] Israelis.

"We will treat them as we have in the past . . ."

On the eve of Israel's bombing run, Syria's defence minister, Gen. Mustafa Tlass, warned Israel that his Soviet missiles can reach deep inside Israel. "Let them attack Damascus and they will see what happens to Tel Aviv," he said in an interview.

Assets up for IDB

NEW YORK —

IDB Bankholding Corporation Limited Tel Aviv, the parent of Israel Discount Bank Limited reported that consolidated assets at June 30, 1983 reached IS 594 billion, up 51% from IS 394 billion at Dec. 31, 1982.

Net income, on a consolidated basis, for the half year ended June 30, 1983 rose 280% and reached IS 4.3 billion as against IS 1.1 billion for the same period last year. Net income per Ordinary Share of IS 100 par value, assuming full dilution, was IS 292.2 compared with IS 81.5 for the six months ending June 30, 1982, a rise of 259%.

Israel Discount Bank Limited had consolidated assets in excess of $12 billion at June 30, 1983.

Fleischmann's introduces Unsalted Quarter Pound Squares for kosher kitchens.

Fleischmann's® Unsalted Margarine in new Quarter Pound Squares is parve. No dairy products. No dairy by-products. Just that great Fleischmann's flavour and all the goodness of 100% pure corn oil without the salt.

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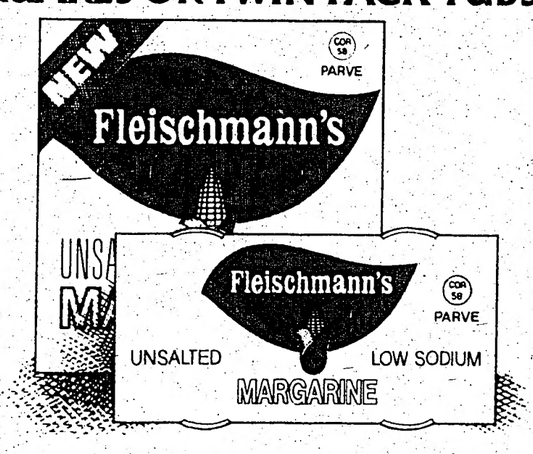

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World-National

LETTERS TO THE EDITOR

Letters are welcome if they are in English, brief [no more than 250 words], typewritten [double spaced, please], free of libel, and of interest to our reading public. We reserve the right to edit letters.

* * *

ART IMITATES LIFE NONSENSE

Art imitates life imitates nonsense — at least on the Arab-Israeli conflict.

In film director Costa-Gavras' new movie Hanna K., the Jewish actress, Jill Clayburgh, defends a suspected Palestinian terrorist.

The negativism on Israel, in R. Feurlicht's book, The Fate of the Jews, reviewed by Bernard Baskin (CJN Oct. 20) is a trend among elitist Jews in the comfy Diaspora.

Palestinians in their predicament are depicted absurdly as the new Jews; Zionism takes a back seat to the Palestinian cause. This peaked during Israel's war in Lebanon.

In this crucial period, many of the endorsers for ads in the New York Times and other newspapers criticizing Israel, even for the despicable comparison of the war to the Holocaust, were Jews.

It took years for the American superpower to develop a "Vietnam syndrome" from that war; it took days for beleaguered tiny Israel to develop a "Lebanon syndrome" during a justifiable war.

Jacob Mendlovic
Montreal

* * *

PEACE NOW LEFTIST NOW?

In reporting Moshe Gilboa's address at the Canadian Jewish Congress Ontario Region Meeting (Executive), writer Gary Cohen quotes Gilboa as saying: "The consensus in Israel, apart from the Communists and 'some' leftists, is to stay in Judea and Samaria."

Can we then assume that Gilboa means that the Peace Now movement in Israel are "some leftists"?

* * *

Claire Mandel
Hamilton, Ont.

* * *

REFORMERS, HEED ELDERS

Re your Nov. 10 letter by the board of directors of Toronto's Reform Temple Emanu-El expressing concern that a Knesset bloc supported by only 10% of Israel's electorate is trying to enforce halachic matters such as determining who is and who is not a Jew ("Orthodox law challenged"):

History has demonstrated repeatedly that only because of our traditional, "orthodox" halacha - observing ancestors do we continue to exist as Jews.

It is chutzpah to assume that being a member of the majority that rejects our traditional halacha gives one the right to make up a new law.

Judaism is theistic and its halacha is not subject to current human whims and desires for convenience.

It tries to find answers within our God-given framework and finding these solutions should be left to those who understand halacha and follow it scrupulously.

Deuteronomy is interpreted in our Talmud as giving authority to our elders to explain Torah to us. Rabbi Nechemia says: "Ask your father and he will show you; your elders and they will tell you."

Unfortunately, our elders are a minority.

Bernard Rachlin
Toronto

* * *

BORIS SPERBER WAS SUPERB

I would like to salute Rick Kardonne on his Oct. 20 article about Toronto's famous Yiddish producer Boris Sperber.

I must agree with Kardonne that Sperber's premature passing leaves a great cultural gap in our community.

It was Sperber's theatrical exposure, his love for the Yiddish culture, his popularity with the actors, and his zest that intermingled and enabled to make all his shows so successful.

One has only to recall the night Anahnu Khan, the famous Israeli ensemble of 100, appeared in Massey Hall. The doors burst open with excitement, the theatre was filled. The unbelievable happened: the box office produced a sold out sign on a Jewish show!

Only Boris Sperber could have taken such a chance on Yiddish culture.

Only Boris Sperber could have succeeded!

Janet Rechter
Toronto

* * *

SORRY, STORY NOT WONDERFUL

There were several errors in a story about Willy Wonderful in your Oct. 20 issue. The following are the corrections:

Willy Wonderful is the place to go if you're looking for high fashion at low prices. As Canada's largest discount fashion house, the chain carries a large selection of brand name and designer clothing for men, women and children.

Sizes for women include both junior and missy ranges.

Women's merchandise includes a full range of sweaters, blouses, skirts, pants, jackets, coats, blazers, suits, dresses, nightgowns, exercisers, socks, purses, pantyhose, panties, scarves, hats, gloves, luggage, place mats and much more.

Willy Wonderful has no imperfections in the store and does not buy this type of merchandise.

Discounts are offered at 30-60% off the manufacturer's suggested list prices every day. Twice a year during our "Wild Weeks" promotion, Willy Wonderful offers an extra 10-50% off the lowest ticketed price.

Selma Rotman
Merchandising manager
Willy Wonderful
Toronto

* * *

TWO MATRONS DO HANDSPRINGS

If you hear of two matronly women doing handsprings, be advised then it's only Lily Barr and myself, unable to contain our delight at the superb job Patricia Rucker did on the Hadassah-WIZO article (CJN Nov. 3).

To condense the mountain of material we gave her into a concise and readable story as she has done is the mark of a real pro and we are grateful. Especially we are grateful to you also for featuring it on the Op Ed page, which gives us that additional stature.

Ruth Frisch
Publicity chairman
Hadassah-WIZO Convention
Toronto

* * *

BACHER ROOTS WIDELY PLANTED

On behalf of the Bacher Family, I want to thank you for sending me the letter you received from Leonard Charney in Israel.

He is looking for additional information regarding his "Bacher" roots and I am sending him information on our large family.

It's nice to know that people from that far away are aware of The Canadian Jewish News.

Thanks again for taking the time to make us aware of another possible branch of our tree.

Aaron Bacher
Fifth Generation
Bacher Family Tree
Toronto

MacEachen denies shift

[Cont'd. from page 1]

Jewish community quarters.

He stated it was his "intention to upgrade possibly in the future the level of contact" between Canada and the PLO. He said that the Palestinians are entitled to a homeland on the West Bank and in the Gaza Strip, and he referred to the PLO as an "obviously important organization."

Asserting that the Palestinians have "legitimate rights and just requirements," he said he would not oppose the emergence of an independent Palestinian state.

Last week, in reply to a question from Jim Peterson (Liberal, Willowdale), MacEachen revealed that Canada would not now increase contact with the PLO, torn by violent dissension, or recognize that organization.

On Lebanon, MacEachen said two things. He urged the withdrawal of all foreign forces from that land, but he also called upon Israel to withdraw unilaterally.

Impressed with the "key role" Syria can play in the Mideast, MacEachen said that Syria — like Canada — favors "a sovereign and independent Lebanon."

MacEachen said that Israeli settlements in the occupied territories are illegal and an obstacle to peace. And he professed understanding for Egypt's decision last September to recall its ambassador from Israel.

While in Israel, MacEachen said that Canada - Israel disagreements do not threaten Ottawa's good relationship with Jerusalem.

Jewish leaders had "difficulties" with the whole tenor of MacEachen's statements, and the Israeli embassy in Ottawa felt he had left a certain pro-Arab impression among his Arab hosts.

This perception, a diplomat added, was strengthened when MacEachen failed to make compensating remarks in Israel.

The Jewish delegation received by MacEachen consisted of:

Anne Gross, Canada-Israel Committee national chairman; Ben Prossin, CIC national vice-chairman; Harold Buchwald, CIC immediate past chairman; Milton Harris, national chairman, Canadian Jewish Congress; Don Jubas, president, B'nai B'rith; Leon Kronitz, executive vice-president, Canadian Zionist Federation; Bob Willmot, CIC director of parliamentary affairs, and Mark Resnick, CIC national director.

CIC officials, like MacEachen, declined to discuss the meeting in any depth. But it has been learned that Jewish participants expressed concern about the apparent drift of Canada's balanced policy toward the Middle East.

They voiced their fears about a possible upgrading of Canada's contacts with the PLO. And they told MacEachen that a unilateral Israeli withdrawal from Lebanon would lead to chaos in the southern part of that country and endanger Israel's northern border.

Delegates agreed on the need for a more or less simultaneous withdrawal of all foreign forces.

They took issue with MacEachen's analysis that Canada and Syria have a common view on Lebanon's future. Syria, they contended, shows no signs of wishing to withdraw from Lebanon.

It was made clear to MacEachen that Egypt, under the terms its peace treaty with Israel, is obliged to maintain an ambassador in Tel Aviv.

The question of Israeli settlements was not broached, primarily because Canada and Israel have a longstanding disagreement on that issue.

As the meeting was being held, Peterson — one of the staunchest pro-Israel voices in the House of Commons — said in a prepared statement that he has "grave concerns" vis-a-vis Canadian policy.

As he puts it: "These concerns have led me to seek answers as to whether Canada's traditional friendship with, and support for, Israel have been altered or misinterpreted, and more specifically, whether there has been a change in Canada's position with respect to the PLO and the Israeli presence in Lebanon."

Peterson said that "higher-level contacts" with the PLO would be "most inappropriate;" that Israel is "not a special case when it comes to withdrawal from Lebanon;" that "all neighboring states must recognize Israel's right to exist and enter negotiations for a peaceful resolution of differences."

Meanwhile, Roland de Corneille [Liberal, Eglinton - Lawrence], another ardent supporter of Israel, said he was concerned by the fact that "not a single [Progressive Conservative MP] has "voiced any disapproval" over MacEachen's statements.

SC heads resign over Keegstra

WINNIPEG — Manitoba Social Credit Party president Fred Held and his two vice-presidents, Monty McDonald and Peter Penner have resigned over a recent decision by the party's national council to allow James Keegstra to remain a party member [CJN Nov. 17].

Keegstra, an active participant in the Alberta Socreds [Social Credit Party] was a former mayor in Eckville, Alberta, and a teacher in Eckville's junior high school. He was fired from his teaching job last year after telling students the Holocaust was a hoax.

Held, McDonald and Penner say they are quitting the Manitoba Social Credit Party because they're disappointed the party has not taken action against Keegstra.

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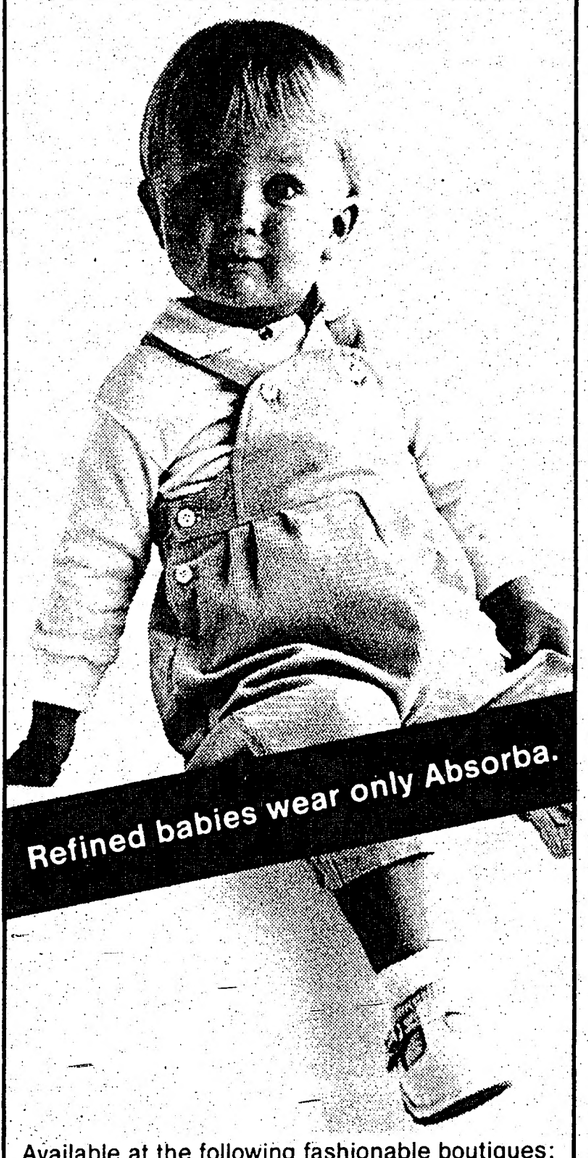

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Cure works; chicken soup follows

A reputation built on exorcising the evil eye

By
J. B. SALSBERG

As every long-term devotee of this wise and stimulating column knows, I have never concealed anything from my sophisticated readers. However, since we share company only once a week, it wasn't possible to reveal everything, either. For instance:

J. B. Salsberg

Did you know that from the moment that I could proclaim "today I am a man," a bar mitzvah, I was also drafted into the service of fighting the "evil eye" menace that plagued my fellow men (at least my fellow Jews) in the neighborhood where we lived?

You didn't know that, of course, because I never had the opportunity to bring this astounding bit of information to your attention. But now, when I'm about to unfold this fascinating chapter of my life, it would undoubtedly be helpful to you if I were to equip you with some fundamental knowledge of the evil eye phenomenon that was rampant during the early immigrant years of our ancestors. (Uncle Eliezer tells me that the evil eye plague has not yet been fully overcome.)

Now, those of you who never heard or never used the evil eye expression have, I'm certain, both heard and used the Yiddish expression of "kein ayin horeh nisht." [I've even heard some telescope that entire sentence into what sounds like "kane-horeh," or even "kenora."] "Ayin horeh" [or ayin hara] simply means "evil eye" and evil eye means the casting of a curse or spell upon a person by someone or spirit with jealous, sinister, witch-like designs.

Lest you think that this belief, which was quite universal among us in Eastern Europe, is a peculiarly Jewish manifestation, then let me assure you that other peoples also harbored such beliefs. Like our mothers and grandmothers the ancient Chinese, as well as many other peoples, experienced the same fears and fell back on similar methods to ward off or exorcise the evil spells of sinister spirits and humans. So you see that we are not alone in this area of human behavior and you, therefore, have no need to be especially proud or ashamed. It's really a universal phenomenon.

But let's get back to my own role in the protection of our people, especially the young, from the dangers that lurked in the area where we lived in downtown Toronto.

At that time, towards the end of the First World War, I had the reputation of a well behaved and very observant young lad who didn't waste his time but who "learned" (studied) in a number of shtiblech (small, Orthodox, landsmanshaft congregations) where old-timers volunteered their tutoring free of charge.

In those days I learned many things that went beyond the regular framework of "learning." One such thing that I learned was how to exorcise an evil eye. I can't recall which of my tutors provided me with the prescribed text. Nor can I recall that text except the very beginning which stated that "three women were standing on a rocky cliff" and what each of them allegedly said. But I did memorize the full text then although I couldn't practice it until I became a bar mitzvah.

My mother must have boasted of her son's acquired skill to all her friends and neighbors, for I no sooner "became a man," marked my assumption of all rights and duties in the community (at a most modest "lechayim and cake" in the synagogue) than I was asked to "shprech up an ayin horeh" that seemed to have afflicted a little girl in the neighborhood.

I proudly consented to do my duty and, placing myself in a standing position against the wall of our house that faced east, as is done in synagogues, I chanted the prescribed prayer with the utmost of concentration and sincerity, mentioning the name of the afflicted child as well as the name of her mother.

And, lo and behold, it worked! It worked! The child's fever dropped. She had her first helping of chicken soup within an hour or two and got out of bed the next day.

It worked! My reputation as an "upshpracher" spread like wildfire in the entire neighborhood and I seem to have "cornered the market" as they would say nowadays. There was, of course, no money involved but my newly acquired reputation was more precious than rubies or pearls.

I began to work when 13½ but almost every day when I came home (on my bicycle) for lunch my mother would present me with a list of evil eye sufferers with the names of the afflicted and those of the mothers, and I performed the prayer for each sufferer separately, as I was taught to do, before returning to work. I know not of a single case in which I intervened that failed to bring relief to the victims of the evil eye. I may have basked in the transitory glory of a successful upshpracher for a couple of years, but my mother, of blessed memory, really basked in her son's reputation.

(I do not mean to detract from my fame as a youthful upshpracher but when discussing this period of my life with good uncle Eliezer he wondered why the "ayin horehs" in the neighborhood skyrocketed during the early summer, when the apples on neighborhood trees were still terribly green and difficult to digest. I reject my uncle's speculations and prefer to believe that the evil eye did afflict us at that time and that I did actually overpower them.)

Them, as they say, were the days! And I would give a pricely sum (es redt zich azoy) for the now forgotten text (actually a prayer) of the upshprachung that worked such wonders in those days. Thank heaven for the fact that I, but a fledgling newcomer to the "manhood" community, was able, like a juvenile Superman, to zoom down to the troubled zones and save the innocent from the evil eyes and nasty spells that troubled the neighborhood of recently arrived Jewish families.

Streisand infuses film with love of Jewish rites

[Cont'd. from page 1]

helped win an Academy Award for Chariots Of Fire. Yet another Oscar-winning contributor was production designer Roy Walker, responsible for the beautiful, lush ambiance for Barry Lyndon in 1979.

But Streisand deserves the main credit for transforming the modern Czechoslovakian village of Roztyly into a turn - of - the - century shtetl. It comes complete with a synagogue, where the sexes are kept rigorously separated, and a bustling market square, where the sexist horse-and-wagon peddler hawks books while yelling, "Sacred books for men, picture story books for women!"

Streisand has clearly infused the film with her love for old-fashioned Jewish rites, whether it's a wedding scene under the chupa, or a pair of Hillel scholars intoxicated with God debating, with much finger wagging and shoulder shrugging, exactly when Sabbath begins at Friday sundown.

Compared to Yentl's faithful devotion to authentic Yiddishkeit, Fiddler On The Roof appears as a heavy-handed travesty produced by a goyish Walt Disney.

Streisand's complaint that it took 15 years before a bankable star like herself could wheedle financial backing for this offbeat film production seems valid. Nowhere in the 27-page press kit issued by MGM/United Artists do you find use of the word, "Jewish," or an indication that Yentl deals with Judaism and male intolerence.

Evidently the distributors felt they had a hot potato on their hands. And they are so hidebound by convention they remain leery of acknowledging that this witty, inspiring and meltingly beautiful film had anything to do with a religious or feminist theme.

Patently it's a movie that will engender heated discussion, for its motif, championing religious dissent and equality of the sexes to pursue learning remains highly relevant today.

It's ironic that the film was released precisely at a time when a controversy was raging over the decision of the Jewish Theological Seminary of America to accept women as candidates in ordination to serve as Conservative rabbis.

If the Yentl that Singer wrote about were alive today, one would be sure that the doughty crusader, who was so far ahead of her time, would be the first in line to apply for admission to the yeshiva.

Addition of 35 Reform temples sets UAHC membership record

HOUSTON —

Thirty-five new Reform temples became affiliated with the Union of American Hebrew Congregations during the past two years, bringing the number of member-synagogues to 770 — the highest in its 110-year history.

This was reported last week by Donald Day, of Buffalo, chairman of the UAHC at the organization's 57th biennial assembly. More than 3,000 delegates from the U.S. and Canada attended.

Day said that over the past decade nearly 100 new synagogues had become affiliated with the Union. The total membership of the organization's 770 congregations now exceeds 1.25 million persons, he said.

The UAHC leader, who is retiring as chairman after serving for four years, said the new synagogues joining the Union were situated in all sections of the country and were not limited to the fast-growing "sun belt" states.

"We are a vital, burgeoning religious movement," Day said in his report to delegates. "The 'war-babies' generation is now marrying and having children, swelling the ranks of our congregations and adding new ones.

"Reform Judaism is a religion for third-generation North Americans," Day said. "We are confident that our membership will continue to increase as Jews of more traditional backgrounds choose to associate themselves with the Reform movement."

"as one result," he said, "more and more Reform congregations are tending toward a greater degree of traditionalism in their services.

More than 40% of all children in the U.S. and Canada who receive Jewish religious education do so by attending religious schools in reform synagogues, Day said.

In reviewing his four years as board chairman, Day singled out as "perhaps our greatest single achievement" the UAHC's publication of the first English commentary on the Torah — the Five Books of Moses — ever published in the U.S. and the first Reform commentary ever published anywhere. More than 50,000 copies of The Torah: A Modern Commentary have been sold after having been praised by critics, Bible scholars and leaders of Conservative as well as Reform Judaism.

Rabbi W. Gunther Plaut of Toronto, who served as chief editor of the 1800-page 1-volume edition, was hailed by Day for "his scholarship, his energy and his profound insights into the meaning of the biblical text for today's Jewish generation."

CJC protests German arms sale to Saudi Arabia

MONTREAL —

The Canadian Jewish Congress last week officially protested to Chancellor Helmut Kohl West Germany's recent agreement to sell arms to Saudi Arabia.

Milton Harris, president of CJC, wrote to the chancellor at the Bundestag in Bonn:

"We respectfully remind you of the pledge to Israel by Chancellor Konrad Adenauer that, given the history of the Jewish and German people, the Federal Republic of Germany would not pursue policies that endanger the security of the Jewish state.

"Saudi Arabia is unrelentingly hostile to the Jewish state and a supporter of PLO terrorism.

"Thus we are dismayed because this arms sale can only further destabilize the region and advance the interests of Israel's enemies.

"We hope your government will reconsider its decision."

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Organizations and People

What's New

By
MIRIAM HERMAN

RAOUL WALLENBERG FILM

The Canadian film premiere of Raoul Wallenberg: Buried Alive, is slated for Thursday, Dec. 1, at 8 p.m. at the Park Theatre, 3291 Yonge St. Tickets are $10 per person. The film is sponsored by the Society of Fellows of the League for Human Rights of B'nai B'rith. You can get your tickets from the League office at 15 Hove St., Downsview, or phone 633-6224.

BAIS MEDRASH N'SIV OLAM

Rabbi Shlomo Moddel will be showing a slide presentation on the ritual preparation of kosher meat at the Bais Medrash N'siv Olam, 60 Marathon Cres., Willowdale, on Tuesday, Nov. 29, at 9 p.m. All women are invited to attend. There is no fee. For further information, call N'siv Olam at 223-8599.

SALUTE TO SCANDINAVIA

On Thursday evening, Dec. 1, the International Affairs Committee of Canadian Jewish Congress, Ontario Region, will be hosting a unique event in Jewish communal affairs. On this evening, Ontario's Jewish community will pay tribute to the people of Denmark, Finland, Norway and Sweden for the heroic role they played in saving Jewish lives during World War II.

Guest speakers will be **Rabbi Dow Marmur** of Holy Blossom Temple, a Swedish national, and **Alan Rose**, executive vice-president of CJC, who spent time in Norway during the war on a military expedition. Guests of honor will be the consuls-general of these countries as well as members of their communities.

The time is 8 p.m. in the Conference Centre (4th floor) of the Lipa Green Building for Jewish Community Services, 4600 Bathurst St.

SHAARE ZEDEK FOUNDATION

The Toronto Women's Division of the Canadian Shaare Zedek Hospital Foundation is holding a pre-Chanukah general meeting on Tuesday, Nov. 29, at 8 p.m. at the home of **Marlena Altbaum**, division chairman, 92 Denlow Blvd., Don Mills. **Sandy White** of Check Weight will be the guest speaker. Her topic — There's a Fat Person in This Skinny Body. Gift boutiques will also be featured. Members, guests and prospective members are invited. For information, call 781-3584.

THE POMEGRANATE GUILD

The Pomegranate Guild of Judaic Textiles meets on Wednesday, Nov. 30, at 8 p.m. at Holy Blossom Temple. A Chanukah program is planned. For information contact **Judy Dan** at 449-6463 or **Dorothy Ross** at 881-4956.

GALA DINNER DANCE

The Toronto Sephardic congregations are planning a dinner-dance in support of the Canadian Friends of Jewish Charitable Institutions of Tangiers and Northern Morocco. The date is Saturday, Dec. 10, at 8 p.m. at Petah Tikva Anshe Castilla Congregation, 20 Danby Ave., Downsview. For reservations call the synagogue office at 636-4719 or 663-6875 (no Sabbath calls, please).

ISRAEL AND BIG POWER POLITICS

At the New Fraternal Jewish Association meeting on Tuesday, Nov. 29, Israel consul-general **Gideon Saguy** will speak about Israel in the Context of Big Power Politics. It takes place at the NFJA centre at 120 Overbrook Pl. at 8.30 p.m.

A CHANUKAH CARD NIGHT

A Chanukah card night, put on by the Galicianer Association of Toronto, is being held on Sunday, Nov. 27, at 7 p.m. in the B'nai B'rith Building, 15 Hove St. (Sheppard and Bathurst area). Refreshments will be served and there will be door prizes. Admission is $2. Proceeds will go to Tel Hashomer Hospital in Israel.

IRVING LAYTON TO SPEAK

On Sunday, Nov. 27, Temple Emanu-El Brotherhood Breakfast Club is presenting **Irving Layton** in a talk on Canadian Jewish Poets and My Gucci Bag. The time is 9.30-11.30 a.m. at the temple. Services begin at 8.30 a.m. For information you can contact **Peter Myerson** at 368-5332.

MONTE CARLO NIGHT

Maccabiah Lodge B'nai B'rith is running a Grey Cup Monte Carlo Night 83 this Saturday, Nov. 26, from 7 p.m. to 1 p.m. at the International Centre, 6900 Airport Rd. There will be games of chance, food, merchandise for sale and auction plus a grand prize draw for a trip for two to Jamaica. Tickets at $8 per person include starter chips and can be purchased at the door. Net proceeds go to local and international charities.

HADASSAH-WIZO TOUR TO ISRAEL

The annual Toronto Hadassah-WIZO tour to Israel, celebrating Israel's 36th year of independence, departs April 30 and returns May 14, 1984. Leading the tour will be **Ilse Seetner,** past president, and **Patricia Alpert,** current president of Toronto Hadassah-WIZO. The itinerary includes visits to Hadassah-WIZO projects along with Israel's historic and modern sites. Five-star hotels will be reserved.

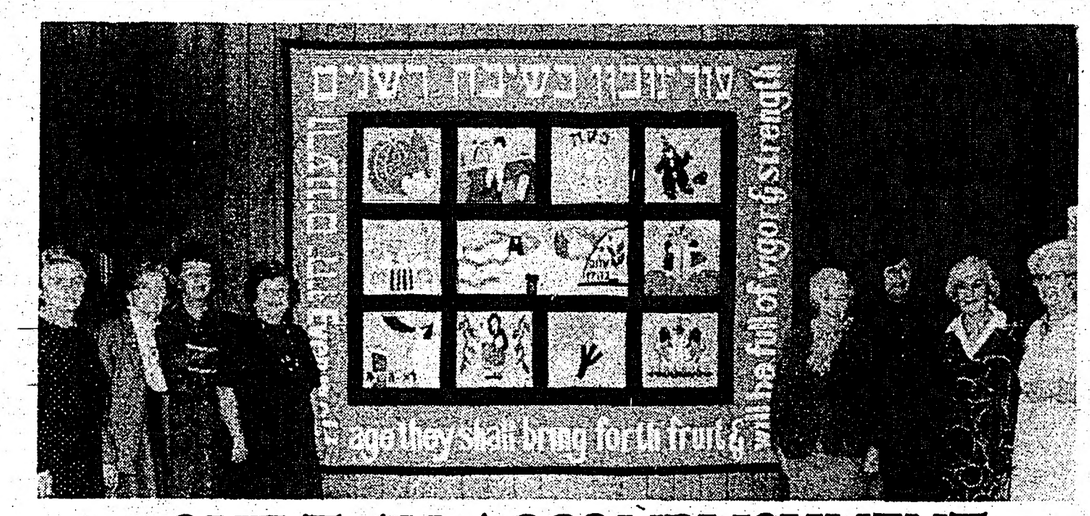
For more information, contact **Sara Pachter** at Fisher-Fremont Travel Ltd., at 481-3323 or Toronto Hadassah-WIZO office at 789-4373.

LUNCHEON AND FASHION SHOW

Shaarei Shomayim Sisterhood's luncheon and fashion show is arranged for Wednesday, Nov. 30, at 12.30 p.m. Admission is $12 by reservation only. Call the synagogue office at 789-3213.

REDISCOVERING SCRIPTURES

Included in the Religious Studies and Philosophy courses offered by the University of Toronto School of Continuing Studies is a 1-day seminar to be given by **Rabbi W. Gunther Plaut** on the subject, Rediscovering Scriptures: A New Look at the Old Book, Part II. The date is Sunday, Dec. 4, from 9.30 a.m. to 4.30 p.m.



QUILT AN ACCOMPLISHMENT

A Jewish festivals quilt was presented to the dining room of the Joseph E. and Minnie Wagman Centre recently. The quilt, designed and executed by centre members and volunteers and Baycrest Terrace residents, was produced with the aid of a New Horizons Health and Welfare Canada grant. It took 20 months to hand-make the 10 squares, each one depicting a religious holiday. The words inscribed in both Hebrew and English around the perimeter are from Psalm 92. The Nimble Fingers Quilters, ranging in age from 60-87, who have never quilted before, are, from left, Malca Pozner, Fae Gardner, Molly Franklin, Aida Goldberg, Rachel Gothelf, Kathleen Gold, Anne Jacobson and Esther Tator.

STERLING LODGE B'NAI B'RITH

Sterling Lodge B'nai B'rith is holding a general meeting on Sunday, Nov. 27, at 8.30 p.m. at Earl Bales Community Centre. Guest speaker **Dr. Jerry Cooper**, a psychiatrist, will discuss Mental Health, Pornography and Sex in the 80s. Members, guests and prospective members are invited. Refreshments will be served. Call program chairman **Iz Cordes** at 665-3936 or president **Paul Sheffield** at 445-5222 for more information.

BETH SHOLOM SISTERHOOD

At the Sunday, Nov. 27, meeting of the Beth Sholom Brotherhood Tallis and Tefillin Breakfast Club the congregation's spiritual leader, **Rabbi David Monson** will speak about Change in Life is Always Constant. Services begin at 9.30 a.m., breakfast at 10 and the speaker at 10.30.

RUMMAGE SALE

Beth Radom Sisterhood's annual fall rummage sale is set for Sunday, Nov. 27, from 9 a.m. to 2 p.m. It will be held at the synagogue, 18 Reiner Rd. (Bathurst St., three blocks south of Sheppard). Admission is free and only good rummage will be sold.

WIN A STUDENT TRIP TO ISRAEL

A trip abroad this summer can be more than just a student's dream. Students in high school from grade 9 through to students in undergraduate university and community college programs are invited to enter the third annual Technion Science Fair in Applied Science and Technology planned for March 28-April 1 at the Ontario Science Centre. Grand prize is a travel ticket and study tour of the Technion-Israel Institute of Technology in Haifa. The fair is sponsored by the Canadian Technion Society.

Applications are now available. Contact Debra Eklove, Technion Science Fair, 2828 Bathurst St., suite 603, Toronto, M6B 3A7 or telephone [416] 789-4545.

HEBREW COURSES

The Keren Hatarbut Institute, 788 Marlee Ave., announces that registration is now open for courses in conversational Hebrew for the winter season at all levels for adults and teen-agers. For consultation and registration, call **Joseph Klinger** at 787-0197.

NETWORK CONVENTION

The North American Jewish Students Network will be hosting its biennial international convention Dec. 25-29 in Tarryton, NY. The convention will bring together Jewish students and young adults from across North America for workshops, addresses by major community leaders, educational seminars as well as entertainment and interaction. Chartered buses will be leaving from Toronto. For information, contact Network at (416) 928-9160.

PRE-CHANUKAH SALE

At the pre-Chanukah sale run by Holy Blossom Temple Sisterhood's Judaica Shop on Tuesday, Nov. 29, everything in the shop will be 10% off plus a lot of good buys at the sidewalk sale (in the hall outside the shop). So, do drop in from 11 a.m. to 3 p.m. and pick up some gift items such as glassware, books, candle sticks and Judaic articles.

THURSDAY WOMENS STUDY GROUP

The Thursday Womens Study Group at Holy Blossom Temple provides an opportunity for women to come together for study and discussion while their children are supervised by excellent babysitters. These sessions are held Thursday mornings from 9.30 to 11. There is a fee to cover the cost of babysitting. If you are interested, call **Sylvia** at 789-3291.

THE LIVING JEWISH SPIRIT

The Association for the Living Jewish Spirit (ALJS) will hold a discussion group on Are There Any Absolute Values? on Thursday, Nov. 24, at 8 p.m. at Forest Hill Public Library Building, 666 Eglinton Ave. W. Everyone is welcome.

ALJS stands for the principle that the modern Jew must be a thinking person, that to be a Jew in spirit he must seek what is right in his whole thought, especially with regard to the aims after which he strives and to the values by which he guides himself. President is **Rabbi Reuben Slonim**, 789-0101 and secretary is **Felix Eckstein**, 926-1368.

BAYCREST SPEAKERS' BUREAU

Baycrest Centre for Geriatric Care is very excited about a new educational service it is offering to the community. A speakers' bureau has been formed which consists of specialists associated with the centre who are prepared to address your group or organization on a subject within their particular field of expertise. All participants are volunteering their time. There is no fee.

BB BINGO

Maccabiah Lodge B'nai B'rith recently held a bingo evening at the Baycrest Centre for Geriatric Care. Lodge members Lanny Abramson [left] and Allan Elsen help two of the many players who participated. This event is just one of the many community service projects the lodge is involved in.

For additional information and/or to book a speaker, call the Baycrest Women's Auxiliary office at 789-5131, ext. 425.

SELF-HELP WIDOWS PROGRAM

The Wagman Centre Self-Help Widows Program provides an opportunity for emotional support for the recently bereaved through one-to-one contact and/or group meetings. The next group meeting takes place Sunday, Nov. 27, from 12-1.30 p.m. in Rooms A and B of the centre. **Helen Brown** is group co-ordinator.

This service is non-sectarian, free of charge and open to women 55-70 years of age, widowed less than two years. For more information, call the centre at 789-5131, local 410.

SHAAREI TEFILLAH EVENTS

The Shaarei Tefillah Brotherhood and Sisterhood joint breakfast meeting on Sunday, Nov. 27, features journalist **Joel Bainerman** who will speak on Christian Missionaries in Israel — And Their Motives To Sweep Through Israel in Their Quest for Jewish Converts. The meeting begins at 9 a.m.

The Brotherhood and Sisterhood are also presenting a Chanukah Extravaganza on Saturday, Dec. 3, at 7.30 p.m. in the synagogue's social hall. Admission is $5 per person, $9 per couple. This is for adults only.

BETH TORAH CHANUKAH PARTY

Beth Torah Congregation's Chanukah party for children and adults takes place Sunday, Nov. 27, from 2-3.30 p.m. at the synagogue, 47 Glenbrook Ave. Featured entertainment is The Amazing Charles, magician and puppeteer, plus a balloon artist who shapes and distributes balloon figures to the children, take-home gifts for the youngsters, door prizes and Chanukah refreshments. Admission is $1 for children and $1.50 for adults (maximum per family is $5). Everyone is welcome. Call the synagogue office at 782-4495 if you would like more information.

HILLEL STUDENTS - U OF T

The B'nai B'rith Hillel Foundation-Jewish Students' Union of the University of Toronto schedule for the coming week includes a latke lunch on Wednesday, Nov. 30, in the Council Chamber of the U of Y Scarborough campus at 12 noon. Memberships will be available for purchase at that time. This is a pre-Chanukah warmup.

Also on Wednesday, the 30th, Hillel will be playing floor hockey at the Bloor JCC at 8.15 p.m. Join in for what could become a regular event.

Remember that Nov. 30 is the first Chanukah light. During the week of Chanukah there will be candle lighting and singing at Hillel House, 604 Spadina Ave., each evening at 5.15. Also, watch for details of the Chanukah party set for Thursday, Dec. 8.

For information about Hillel programs, contact **Betty** at 923-9861.

B'NAI SHALOM HAPPENINGS

B'nai Shalom North Congregation is presenting a children's Chanukah concert featuring **Jim** and **Rosalie** on Sunday, Nov. 27, at 2 p.m. at Westminster Public School (main auditorium), 366 Mullen Dr., Thornhill (first light north of Steeles, one block west of Bathurst). Admission is $3.75 per person and tickets will be on sale at the door. In addition, there will be a pre-concert lunch for sale at 12.30 p.m. Records and tapes will be available and a door prize draw.

The adult education seminars on Con-

(Cont'd on Page 13.)

Organizations and People

What's New

[Cont'd. from page 12]

temporary Response to Anti-Semitism run on Tuesday evenings from 9 to 9.45 through to Dec. 13 with **Morton Manilla**, chairman of the Response Action Committee of the League for Human Rights, who will offer guidance in understanding anti-semitism as well as responding to it when it appears in our country.

The Jewish Thought on Sickness, Mourning and Suffering seminars of the Rabbi Says series with **Rabbi Solomon Domb** will be held Tuesday evenings from 8.15-9 from Nov. 29-Dec. 20.

All activities take place at 366 Mullen Dr., Thornhill. For further information, call the synagogue office at 731-2797.

HAMILTON'S SHALOM VILLAGE

The December schedule of events at Hamilton's Shalom Village is available. Here's a list of what's happening for the first two weeks of the month —

Sunday, Dec. 4 — Hamilton Lodge B'nai B'rith is sponsoring a Chanukah party for residents. It is an afternoon affair with lots of fun for everyone.

Monday, Dec. 5 — A special outing to attend the Chanukah candle lighting at Hamilton city hall at 3 p.m.

Tuesday, Dec. 6 — The last session of the series on aging, You're Only Old Once, with gerontological nurse specialists **Mary Buzzell** and **Mary Gibbons** at 7.30 p.m.

Wednesday, Dec. 7 — Chanukah party with entertainment by children of the Hamilton Hebrew Academy under direction of **Rabbi M. Eisenstein** at 2 p.m.

Thursday, Dec. 8 — The first of a series of films produced by Canada Trust for national TV on Canada's Wilderness From Coast to Coast that will be shown at 7.30 p.m. each Thursday for seven weeks. This first film is titled Land of Big Ice.

Sunday, Dec. 11 — Simcha Sunday to celebrate residents' birthdays with entertainment by The Square Dancers under the direction of **Mr. Carviel**.

Monday, Dec. 12 — Discussion group with public health nurse **Brenda Little** on How to Help Oneself at 1 p.m. . . . Dancers from Jewish Community Centre under direction of **Susan Szozur** will perform at 7 p.m.

Tuesday, Dec. 13 — A film about the Hamilton Art Gallery entitled Behind the Scenes presented by volunteer **Mary Beach** at 7.30 p.m.

Wednesday, Dec. 14 — Discussion group on Jewish Culture with volunteer **Gloria Silverman** at 1.30 p.m.

For information, call Shalom Village at (416) 528-5377.

Details of activities for the last two weeks of December will be reported next week.

THE FORGOTTEN LANGUAGE

The Forgotten Language: Interpreting Dreams is the subject of the sermon **Rabbi Stuart Rosenberg** will be giving at Shabbat services Saturday, Nov. 26, at Beth Torah Congregation. Services begin at 9 a.m. and the rabbi's sermon is at 11. Beth Torah is located at 47 Glenbrook Ave.

THE KING OF PETTICOAT LANE

A reminder that The King of Petticoat Lane, a musical comedy set in 1790 England in the heart of the Jewish quarter, goes on stage at the Leah Posluns Theatre Nov. 24 for a run through to Dec. 17. Produced and directed by **Reva Stern-Tward**, it stars **Peter Boretski** as "The King." To order your tickets, call 630-6752.

FUND RAISER FOR SYRIAN JEWRY

Recently, the Beth Tzedec United Synagogue Youth group held a Save the Universe program to raise money for tzedakah. The group, under the leadership of Avi Schleinger, decided on a fund raiser for Syrian Jewry and held it at the Video Invasion games parlor at 3500 Bathurst St. Apparently, Video Invasion is always ready to help raise money for charity and special arrangements can be made.

VOLUNTEER NEEDED

Do you enjoy swimming? Baycrest Centre needs volunteers to assist seniors in a warm water therapeutic pool. If you are comfortable in the water (no special skills required) and are able to volunteer Thursdays from 1.30-4.30 p.m. until the spring, call 481-6194 for referral.

Are you interested in developing data entry skills? The Jewish Vocational Service urgently needs daytime volunteers to input data in the tabulation of information for the rehabilitation program for disabled persons. This would appeal to a person with typing skills who would gain experience on an IBM microcomputer. Training and support will be provided. For more information, call the Volunteer Centre at 481-6194.

WINTER TRIP FOR YOUTH

What are you doing this winter vacation? How does Washington and New York City sound to you? Shaarei Shomayim Youth invites all teen-agers, 13-18, to participate in its first winter trip Dec. 26-Jan. 1 to Washington and New York. For more information call or write Shaarei Shomayim Congregation, 470 Glencairn Ave., Toronto M5N 1V8, attention **Amram Bendahan**. The telephone number is (416) 789-3213.

IN AID OF ETHIOPIAN JEWS

The Canadian Association for Ethiopian Jews Fund on Saturday, Nov. 26, will feature music, poetry, a slide presentation about the Falashas and a dance. It all takes place at the Rivoli Restaurant at 334 Queen St. W. Doors open at 8 p.m. and the show begins at 9.

Tickets are $10 and can be obtained at the restaurant or by calling the CAEJ office at 782-2546. Proceeds will go to CAEJ and the UJA directed to rescue efforts.

at the jcc

Register your child now for the JCC Kid's Place, a parent participatory nursery for children 2 years of age as of Dec. 31, 1984.

The JCC nursery and junior kindergarten are now accepting registrations for youngsters age 3 as of Dec. 31, for Sept. 1984 term. For information about this and above item, contact **Orian Feldman** at 636-1880, ext. 232.

The teen winter break program at the JCC northern branch, from Dec. 19-30, will give teens, 12 years plus, lots to keep them amused and occupied. The two 1-week sessions and singles days will include ice-skating, video games, gym, swim, roller skating, gourmet cooking classes, bowling, crafts, visit to the Planetarium and Young People's Theatre and more. One week costs $50 for JCC members and $65 for non-members. Other programs will be a 4-day trip to Montreal and a Learn Basic Programming. For more information, call Carolyn at 636-1880, ext. 335 or 231.

The winter break camp for youngsters ages 4 to 16 runs Dec. 19-30 and is available on a two week, one week or daily basis. Call 636-1880, ext. 231.

Social worker Paul Parnass, a divorce specialist, will speak on Divorce Mediation at the Monday, Nov. 28, lecture organized by the Public Affairs and Continuing Education (PACE) department of the Koffler Centre of the Arts of the Jewish Community Centre, 4588 Bathurst St., from 8-9.30 p.m. Pre-registration is not necessary. Admission is $1 and everyone is welcome.

for seniors

The Senior Citizen Neighborhood Club, which meets in the B'nai B'rith Centre at 15 Hove St., will celebrate Chanukah on Thursday, Dec. 1, with a luncheon at 12 noon and a Chanukah candle lighting ceremony . . . To date the club has raised $17,000 for the Soldiers Fund . . . Club is open from Monday to Friday from 9 a.m. to 4 p.m. for cards, checkers, reading, discussions and coffee and bagels. All members are invited and new members are welcome. **Abraham Liberman** is president, **Henry Puter** is vice-president, and **Harry Hoffman** is secretary . . . For information, call 635-9416.

Adath Israel Chai Plus group meets on Tuesday, Nov. 29, at 12.30 p.m. at the synagogue, 37 Southbourne Ave., for luncheon and a prominent guest speaker. New members are welcome. . . . The Chanukah celebration on Tuesday, Dec. 13, at 12.30 p.m. will be a catered luncheon with musical entertainment by **George and Sharon Frank.** Everyone is welcome but reservations are a must. The deadline is Dec. 10. Call 489-7169 for reservations and information.

Earl Bales Seniors' Place Chanukah dance is set for Saturday, Dec. 3, in the banquet hall of the new community centre in Earl Bales Park (Bathurst and Sheppard). Music is by **Maurice Turk** and his orchestra. There will be a raffle, and refreshments will be available. Admission is $3. For information, call 636-7856 Mondays to Thursdays from 10 a.m. to 4 p.m.

Beth Emeth Bais Yehuda Friendship Club regular meeting takes place at the synagogue, 100 Elder St., on Sunday, Nov. 27, at 1.30 p.m. Pianist and soloist **Lola Julita Kane** will present the Happy Heart musical group. Refreshments will be served. For information, call **Carl Pasternak** at 633-2997. . . . Come out for a gala evening Chanukah party on Tuesday, Dec. 6. Dine and dance to the Maurice Turk orchestra and special guests. This is by reservation only. Call Mr. Pasternak at the above number or **Clara Shack** at 782-9394.

At the **Beth Tzedec Friendship Club + 50** meeting on Tuesday, Nov. 29, **Joseph Roth** and family will entertain with popular and Jewish melodies. Everyone is welcome. Non-members are charged $1.50. Refreshments and coffee will be served.

Workmen's Circle Social Club [60 +] gets together on Tuesday, Nov. 29, at 12 noon at 471 Lawrence Ave. W. for lunch and entertainment with Lola Julita Kane presenting the Happy Heart musical group, featuring Jewish and Hebrew songs. And don't forget about the Miami trip. For information, call **Shirley Grotell** at 222-7727.

The **Holy Blossom Temple Alumni** Chanukah luncheon takes place Wednesday, Nov. 30, at 12.30 p.m. with entertainment following.

Senior Citizen Club of the Labor Zionist Alliance Chanukah party and dance takes place Saturday, Dec. 3, at 7 p.m. sharp at 272 Codsell Ave. Program includes candle lighting by students of the Bialik school, a reading about Chanukah by **Jay Lipsey**, and latkes and other refreshments followed by a dance to the music of the Maurice Turk orchestra. President of the club is **Jack Goldbach**. . . . The Gershon Grossinger Cultural Circle meets every Tuesday from 10 a.m. to 12 noon. At the Nov. 15 session, **Shlomo Mitzmacher** read an essay about poet and dramatist **Moishe Brotherson**. At the Nov. 22 session, **Samuel Ejchental** read about the birth and development of the Yiddish language. And on Nov. 29, Jay Lipsey will read about Chanukah. Cultural Circle chairman is **Nechemiah Knobel**. All events take place at 272 Codsell Ave.

Club Chaverim meets on Mondays at Beth Tikvah Synagogue, 3080 Bayview Ave. The Nov. 28 program at 1.30 p.m. is games time. Cards, checkers, chess, Rummicube and bingo will be provided. Morning classes include oil painting from 10 a.m. to 12.30 p.m., variety club from 11 a.m. to noon and physical fitness from 12 noon to 12.30 p.m. Call **Rose Shapiro** at 889-0813 for further information.

At the **Wagman Centre** — The annual Chanukah craft and plant sale will be held on Tuesday, Nov. 29, from 10 a.m. to 4 p.m. in the lobby of the centre, 55 Ameer Ave. The sale will feature scarves, hats, wall hangings, toys, pottery, rugs, blankets, sweaters, macrame plus plants at clear-out prices and many items at cost. . . . The Heritage Players of the Wagman Centre's Chanukah pageant, directed by **Nathan Garnick**, takes place Thursday, Dec. 1, at 2 p.m. Admission for members and residents is $2 and general admission is $4. There will be a second performance on Saturday, Dec. 3, at 8 p.m. at the centre. This is a New Horizons project of Health and Welfare Canada. . . . The Jewish Ethics and Philosophy series continues on Monday, Nov. 28, with **Rabbi David Monson** of Beth Sholom Synagogue speaking on Current Jewish Life. Time is 2.30-3.30 p.m. in the Fireside Lounge.

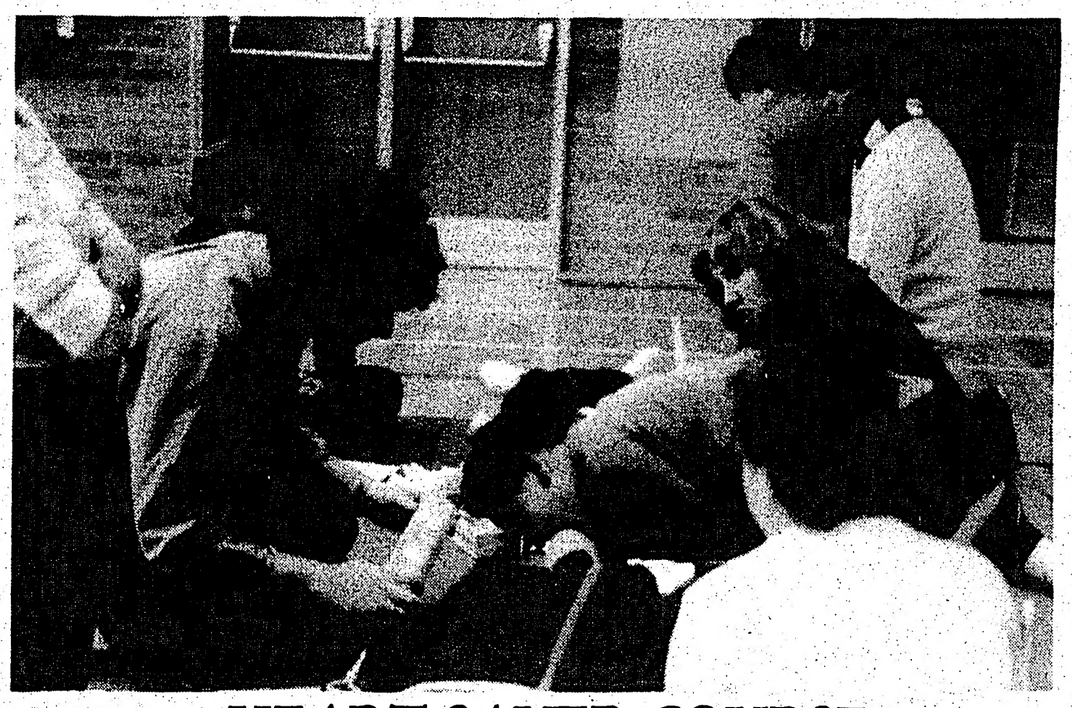
CENTRE FOR CREATIVE LIVING

On Sunday, Nov. 27, at 2 p.m. the Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W., is presenting singer-guitarist **Ronnie Abrams** in a program of Jewish, Hebrew and English melodies and comedy. Admission is free.

The Public Affairs Forum on Wednesday, Nov. 30, at 1.30 p.m. will deal with Rising Prices — Who Is Responsible? Guest panelist will be **Barbara Shand**, president, Consumers' Association of Canada; MPP **Mel Stewart** (NDP-Welland-Thornhill); **Ken Ewan**, program manager, Agriculture Canada, and MP **Jim Peterson** (L-Willowdale). Admission is free and program is open to the public.

An indoor sidewalk sale is arranged for Wednesday, Nov. 30, from 10 a.m. to 3 p.m. at the centre. You can pick up some Chanukah gifts — stuffed toys, dolls, clothing, hand-made crafts and more.

[Cont'd. on page 14]



HEART SAVER COURSE

Andrew Zarnett [left], a student at York University and an Ontario Heart Foundation CPR instructor, teaches a student at Forest Hill Collegiate Institute in Cardio Pulmonary Resuscitation [CPR]. Recently over 100 students were given the heart saver course for a third year in a row at the high school. If you are interested in learning how to give CPR, inquire about the courses at the Ontario Heart Foundation at 962-3600.

GIFT OF LIFE

The members of Beth Sholom Sisterhood have donated an intensive care incubator to the neonatology department of Shaare Zedek Medical Centre in Jerusalem. Receiving a medallion certificate in appreciation of the gift are, left to right, Jean Beranbaum, sisterhood executive; Eve Rothblott, immediate past president of the Toronto Women's Division of Canada Shaare Zedek Hospital Foundation and former sisterhood president; Belle Serota, sisterhood president, and Fanny Federman, treasurer.

Organizations and People

What's New

[Cont'd. from page 13]

singles

The **Jewish Community Singles 25-35** years invite you to an evening at the movies — cartoons to classics — on Sunday, Nov. 27, at 7.30 p.m. at the Jewish Community Centre northern branch, 4588 Bathurst St. in the main lounge. Cost is $1 for JCC members (with cards) and $1.50 for non-members. For more information, call **Ruth Goodman** at 636-1880. . . . The travel evening with the latest information on singles travel takes place Thursday, Nov. 24, at 8 p.m. at the northern JCC in Room 207.

Holy Blossom Temple 40 + Singles group meets on Sunday, Nov. 27, at 8 p.m. in the Philip Smith Hall at the temple to hear **Richard Blumenfeld**, director of the Transcendental Meditation Centre, talk on how to improve the quality of your life through meditation. . . . There is bridge every Thursday evening at 8 for beginners, intermediate and advanced players, complete with lessons from an expert instructor.

Beth David B'nai Israel Beth Am Young Adults (19-29) are meeting on Sunday, Nov. 27, at 8 p.m. with **Alan Shefman**, national director, B'nai B'rith League for Human Rights, who will speak on Anti-Semitism: Your Responsibility. A coffee hour will follow. There is no charge. For information, call the synagogue at 633-5500.

Dimension is having an Israel or dream cruise extravaganza presentation and coffee house for singles and young adults. For more information on these programs and future events, contact **Marshal** at 669-9388 or 669-9389.

The **JCC Singles** [35 +] Coffee House on Monday, Nov. 28, is Ye Olde Time Movie Night, complete with popcorn and potato chips. It's at 8 p.m. in the Good Age Lounge of the JCC northern branch. For more information, call 636-1880 or **Doris** at 636-1687.

Club Amal (24-39) invites all singles and single parents from southern Ontario to attend the next house party on Sunday, Nov. 27, at 8 p.m. at 205 Hilda Ave., suite PH 2201 (at entrance dial 130). Hilda Ave. is in the Yonge-Steeles area. Admission is $2.50. Refreshments will be served. For information call **Sheldon** at 653-1381. Club is sponsored by Canadian Friends of Amal.

The **North-East Jewish Single Parents Group** Spring Into Fall dance, with disc jockey, dancing and light refreshments, is slated for Saturday, Nov. 26, at 8.30 p.m. at the JCC Valley, 7015 Leslie St. Charge is $4 for members and $6 for non-members. For information, contact **Susann Levine** at the NE office at 889-0813. . . . The family Oneg Shabbat dinner on Dec. 2, offers good company, delicious food and entertainment by **Mr. David**. Charage for member families is $10 per adult and $3 per child. Reservations are a must by Friday, Nov. 25. Space is limited so book now! Call Susan Levine at the NE office. . . . The Family Law Seminar series continues on Wednesday, Nov. 30, with lawyer **Jane Silver** discussing Custody and Post Divorce Issues. The time is 8 p.m. at the JCC Valley. Fee is $1 for members and $2 for non-members.

The **Jewish Singles Travel Registry** has new events starting in January that will include travel seminars, mini-course in Spanish, French and Hebrew, and guest speakers. All singles are invited to join the registry's growing membership. Volunteers are also welcome. For information about events and membership, phone **Elaine Bloom** at 499-1584 or write to the registry at 17 Castlebury Cres., Willowdale, M2H 1W7.

Jewish Singles Project Connect's Teleline new hours are Tuesdays and Thursdays from 6-9 p.m. and Sundays from 10 a.m. to 1 p.m. Please note the new phone numbers — 731-4600 and 731-4601. . . . The Men's Awareness Group, a support group for separated and divorced Jewish men under 60, will begin eight new sessions on Tuesday evenings on Jan. 10. For more information and interview, call 731-4600.

Stan Glass' new singles social and travel association announces the following trips — Dec. 31, New Year's in Niagara Falls with rooms overlooking the falls; Jan. 30, Quebec City ski trip; Feb. 10, Quebec Winter Fair; March 15, Atlantic City; March 25, Caribbean cruise. All trips have guaranteed departure. For information on these and other trips and social events being planned, contact Stan at 638-0747 or 593-0600 (days).

About People

BAYCREST APPOINTMENT

Dr. Morris Freedman has been appointed as the consultant in behavioral neurology at Baycrest Centre. He will be director of the 20-bed geriatric behavioral neurology unit in the new Baycrest Hospital scheduled to open in 1985. This unit, one of the few of its kind in North America, will deal with a variety of memory, language and personality disorders in the elderly.

Dr. Freedman received his medical degree from the University of Ottawa and his neurology training in Toronto. He came to Baycrest in July after 2½ years in Boston furthering his studies.

IOOF INSTALLATION

Emanuel Don was installed as Noble Grand of Sunnyside Lodge Independent Order of Oddfellows at installation ceremonies held earlier this month. The event was attended by 200 people. **Dave Dawson** is the new Vice Grand of the lodge.

DR. AARON POSEN HONORED

At a special dinner of orthodontists recently, **Dr. Aaron Posen** was honored by the establishment of a scholarship in his name. Called the Aaron L. Posen Scholarship for Excellence and Creativity in Orthodontics, it will be awarded annually to a student at the University of Toronto.

Dr. Posen was honored by the department of orthodontics for his outstanding work at the U of T.

The Canadian Film Premiere of

RAOUL WALLENBERG: BURIED ALIVE

Thursday, December 1, 8 p.m.

Park Theatre
3291 Yonge Street, Toronto

Tickets:
$10.00 per person
Students & Seniors with cards: $5.00

CALL 633-6224

Sponsored by:
The Canadian Society of Fellows of the League for Human Rights of B'nai Brith Canada

THIS SUNDAY

NCSY Presents
THE 4th ANNUAL JEWISH MUSIC FESTIVAL

★3 TIMES ISRAELI CHASSIDIC★
SONG FESTIVAL WINNERS

DIASPORA
YESHIVA BAND

★ LIVE IN CONCERT ★
ON THEIR FINAL NORTH AMERICAN TOUR

"...possibly the best popular music to come from Israel in recent years... singing away and strumming with ability and enthusiasm. Their high spirits were infectious." THE JERUSALEM POST

Sunday, Nov. 27th, 8:00 P.M.

Place: Auditorium-Lawrence Park Collegiate
(2 blocks east of Avenue Rd. on Lawrence)

Tickets: Sponsors: $50.00
Adults: $10.00 (orchestra), $7.50 (balcony)
Students (to grade 13): $5.00

Available at: Israel's, Ma Tov, Miriam's, Negev, or NCSY Office

FOR GROUP RATES OR MORE INFORMATION CALL:
NCSY at 782-3117

COMING EVENTS

בית צדק BETH TZEDEC

SUN., NOV. 27, 9:30 a.m. (After Services) **MEN'S CLUB BREAKFAST.** Speaker: **The Honourable Larry Grossman**, Provincial Treasurer.

MON., NOV. 28, 8:00 p.m. **REPORT ON TOUR TO ISRAEL.** Speakers: **Laurie Rosenfield** of Beth Tzedec and Joan Randall of Timothy Eaton Church. Sponsored by the Toronto Friends of Jerusalem Committee. At Beth Tzedec. Everyone welcome.

TUES., NOV. 29, 1:15 p.m. – **FRIENDSHIP CLUB PLUS 50 – "POPULAR AND JEWISH MELODIES".** Guests: **Joseph Roth & Family.** Everyone Welcome. Coffee and Refreshments. Non-Members: $1.50;

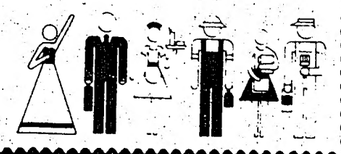
SUN., DEC. 4, 11 a.m. - **SPECIAL GENERAL MEETING** in the Main Hall.

SUN., DEC. 4, 11:30 a.m.–2 p.m. **CHANUKAH FAIR** - crafts, bingo, clowns, magic act - fun for all! Light lunch and latkes. $2.50 per person. Everyone welcome. Sponsored by Sisterhood and Men's Club.

TUES., DEC. 6, 1:15 p.m. **FRIENDSHIP CLUB PLUS 50** - **"Choir for Creative Living".** Guests: **Esther Ghan Firestone**, conductor; **Sarah Barkin Sandler**, pianist. Everyone welcome. Chanukah, latkes, etc. Call for reservations: 731–3511. Cost: $2.50

FRIDAY, DECEMBER 9
CONGREGATIONAL FAMILY SHABBAT DINNER
Sponsored by the Sisterhood
Services *4:30 p.m.* – Dinner *5:45 p.m.*
Adults $13.50 – Children (12 and under) $9.50
Candlelighting not later than 4:20 p.m.
Program: **Rabbi Morris B. Margolies**, of the Beth Shalom Congregation, Kansas City, will speak on **"Jewish Humour is not always Funny".** Prepaid reservations only, by Monday, Dec. 5.

CJN Classified Ads Really Work!



Forum about family

TORONTO —
Rabbi Moshe Stern, spiritual leader of Shaarei Tefillah Synagogue, and Gordon Wolfe, executive director of Jewish Family & Child Service, spoke on children, parents and families at a recent symposium on Assimilation and Intermarriage.

Jointly sponsored by the Canadian Zionist Federation and the adult education committee of the synagogue, the symposium was chaired by Melech Halberstadt, prsident of CZF, who expressed the concern of Israeli leadership on the rapid growth of intermarriage in the Diaspora.

All speakers stressed the need for an example to be shown by both parents and leaders in the community.

Stern, responding to a question on how to deal with a child after intermarriage has taken place, told parents to always keep the door open.

"Tell your son or daughter that you can never accept what they have done, that you can never accept their non-Jewish partner, but keep the door open if the child at some future time wants to return."

Wolfe spoke of a variety of communal resources available to single people including divorcees, widows and widowers which would assist them in finding a Jewish mate, but agreed with the rabbi that the best bastion against intermarriage and assimilation was a traditional Jewish home and a Jewish education.

* * *

Monty Robins, executive director of the CZF Central Region, spoke to a meeting of the Sharon Chapter of Hadassah-WIZO in Kitchener recently on Israel Update — Why Dissent Should be Illegal in Times of Crisis.

Stressing that he was expressing his personal views and not necessary those of the CZF, Robins stressed that Israel was still legally at war with many of its surrounding countries.

He said that Israel had to contend with 21 countries dedicated to its destruction, continuous PLO terrorism, a United Nations determined to destroy her by peaceful means, and friends who, every time she was on the point of annihalating her enemies, subjected its leaders to unrelenting pressures to make sacrifices for peace.

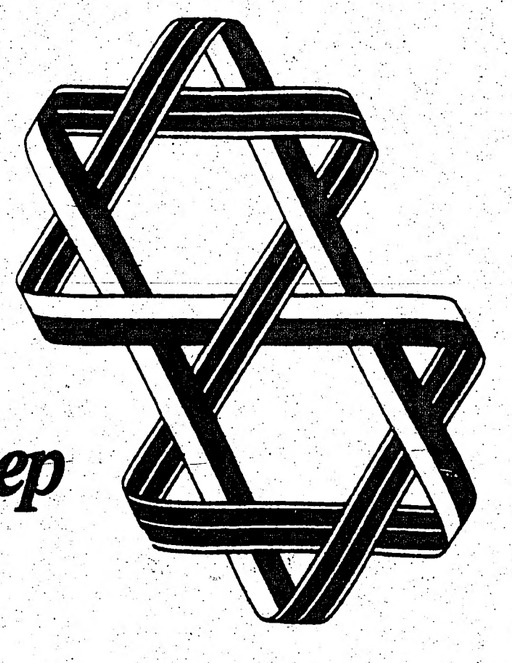
"Surely, given these circumstances, Israel was entitled not to be stabbed in the back by its own brethren in the Diaspora," he said.

Campaign Closing
DECEMBER 14

HOPE
IS
A
THREE LETTER
WORD...

UJA

We Have
Promises
To Keep



UNITED JEWISH APPEAL

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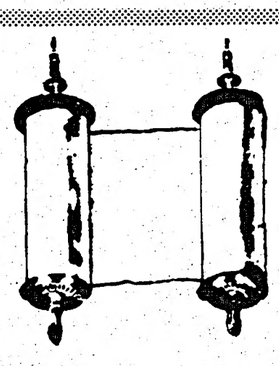
Organizations and People



sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Parshas Vayeshev

How do you become a tzaddik? You have to know G-d, you have to know your brother Jew — and above all, you have to know yourself.

A young-chassid came to Reb Tzvi Hersch, the son of the Baal Shem Tov, and asked the secret of becoming a tzaddik.

Answered Reb Tzvi Hersch: "In our city Pinsk there are two wealthy men. One had a father who left him a fortune, while the other earned his money by the sweat of his brow. Someone who also wanted to get rich asked the man who had inherited the money what the key to success was.

"He answered — Listen, I inherited 10,000 rubles from my father. My wealth came prepared. Ask so and so, who earned his position with his own grit — he can tell you.

"The same with me," continued Reb Tzvi Hersch. "I was conceived in great purity, and my father taught me — so it was easy for me to reach my level. But ask Reb Aharon of Karlin, who was born a simple man, and earned his holiness by his own efforts!"

What do we want out of life? A big house? Next block is a bigger house. Money? We'll never have enough. Youth, good looks, pleasure? In too short a time they will do us little good.

What should a Jew look for?

In this week's parsha, Joseph was sent by his father to see how his brothers — who hated him — were faring. Heading north, he got lost on the roads. The angel Gabriel found him wandering the wilds and asked — "Mah tevakaish? Young man, what are you searching for?"

Commented the Kotzker Rebbe: Every Jew has to ask himself — what am I searching for?

Joseph was moving from the sacred walls of Jacob's tent into the impurity of Egypt. He was going from the sublime into the slime — a makom zeemah, a place of lewdness, licentiousness, idolatry.

How could Joseph guard his holiness in such an environment? By asking himself one question constantly — Reb Yid, what are you searching for? Why were you born? Why did G-d create you?

When a Jew remembers why, he is here, he can pass through all the Yonge streets of life, all the frivolity and temptation, and still return to the Holy Land of his own neshama!

* * *

Joseph answered the angel: "I am seeking my brothers — tell me please, where are they shepherding?" Joseph the tzaddik sought his brothers — he sought the brotherhood of the Jewish people! He sought an end to infighting among our own people, machlokes, disputes, debates, bickering, pettiness.

"Where are my brothers?" he pleaded. Every Jew must seek out his brothers . . . love, care, forgive, forget, unite.

They say of Reb Israel Salanter, that when he observed yerhzeit, he would allow others to daven at the pulpit ahead of him. (In those days, real fights would break out for the privilege of reciting kaddish at the aumid.)

Said he: "One ounce of peace is worth more than a hundred aumids and kadishim. . . ."

It's time to buy oil and candles for our menorah — it's time to kindle our own neshamas. Shabbat Shalom.

CJC small communities conference

Assimilation, isolation key concerns

By
GARY COHEN

OAKVILLE — Over 40 members of small Jewish communities from across the province gathered in Oakville recently for the annual CJC Ontario Region small communities conference to discuss and exchange strategies for maintaining Jewish identity and survival within their isolated centres.

But while all of the participants at the conference, held at Oakville-Burlington's Shaarei-Beth El Synagogue, agreed on the purpose of the meeting, approaches to problems created by the lack of a significant Jewish milieu and limited human, physical and financial resources in small communities were often as varied as the outlying centres themselves.

Addressing the conference, Leo Davids, an associate professor of sociology at York University in Toronto, said changing demographic trends among Canadian Jewry indicated that new challenges would be created for smaller communities by the year 2000.

Citing 1981 census results, David reported that:

• Inter-marriage and conversion are on the rise. Three of every 10 Jews married in Canada today weds a non-Jew and that percentage is probably greater in small communities where it is harder to find a compatible Jewish partner.

• Birth rates among Jews have sagged below Canadian norms and zero population levels resulting in a shrinking Jewish population.

The average Jewish woman in Canada has 1.6 children, while a staggering 46.5% of married Jewish women between the ages of 25 and 29 have recorded no births at all. Only birth rates among Orthodox Jews are on the rise.

• Migration trends, both internal and external, and fertility rates indicate that Ontario's Jewish community is becoming more concentrated in Toronto.

While the concentration of Jews in Toronto "is good in the sense that we are putting so many eggs into a very good basket," Davids said, it increases the problems of assimilation, isolation and maintaining Jewish identity for outlying communities.

Davids suggested that maximizing the use of and access to existing human and physical resources, and the transporting of Jewish culture to small communities in the form of speakers, films and books were among some of the strategies that could be used to develop a sense of Jewishness in isolated centres.

Davids also advocated more parental involvement and commitment in promoting Jewish values and ensuring Jewish education. He said this sense of dedication should also include making sure that small town youths are exposed to Jewish culture in larger centres like Toronto.

But Prof. Bruce Berman, a resident of Kingston, rejected Davids' suggestion that small town youths be transported to large centres to acquire Jewish culture. "There is a hidden message attached to trucking kids into Toronto," Berman said. "It's like saying to them, you can't be a Jew here, kid. You have to go to Toronto."

Berman stated it is more important to generate an awareness and positive attitude towards Jews and Jewish culture within the community. "You need to educate the rest of the community," Berman said, "so that you can become part of it while still feeling that your own Jewish community counts for something."

He added that it may be beneficial for Jews to band with other small ethnic groups in their cities in order to tackle common problems on a united front.

Along with other participants at the conference, Berman admitted it was difficult to find shared values around which to organize small communities, but added that as a whole these isolated centres were showing "a new vitality."

Dr. Stan Shapiro of Timmins told participants that it is "important to create a Jewish life for yourself. Canadian Jewish Congress can't do it for you. Jewish life must start in the home."

Shapiro and his wife themselves organized a Hebrew school, religious services and a Jewish library for their community of 35 families.

Like many of the other small community residents at the meeting, Shapiro said his self-dependent approach is necessary in the face of insensitivity on the part of Jews living in Toronto to the problems faced by small communities. Shapiro also rejected the idea of moving to larger centres as a way of solving small community problems.

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Multilingual Magazine is common link for seniors

By
BEN ROSE

TORONTO —

A happy launching party was held recently at the Wagman Centre for the second issue of Multilingual Magazine, and though no one broke a bottle of champagne over the printing press, there was singing and dancing around the tables to the music of the Joseph Roth Quartet.

The Multilingual Magazine can be opened at the front and read toward the middle or opened at the back and read toward the middle, because its English section is at the front and its Yiddish section is at the back. In between are the German and Hungarian sections.

The magazine, aided by a New Horizons grant from the federal government, is a reflection of the culture and languages of the residents of Baycrest Terrace and members of the Wagman Centre. It may be the only periodical in Ontario with these four languages between its covers.

The magazine has an attractive layout on high quality paper, with a larger than usual typescript for ease of reading by seniors, and all its illustrations are by Margaret Grabel, the magazine's president, who is also one of its writers.

The content, as diversified as the background of its contributors, includes poetry, fiction and short articles, the latter including moving recitals of their experiences by survivors of the Holocaust.

A special guest at the launch was Dezso Szemere, now confined to a wheelchair, who was one of the editors of the Hungarian section of the magazine's first issue, and one of its moving spirits.

Four of the editors of Multilingual Magazine, which features creative writing by 15 Baycrest Terrace residents and Wagman Centre members display their second volume. From left are Richard Satory, Rena Rosenberg, Hershel Patt and Carola Kahn. [Philip Alldrit photo]

Many contributors thanked Tatiana Kuchinsky, program coordinator at the Wagman Centre for her inspiration, untiring efforts and sincere commitment to the project.

For her part, Kuchinsky gave credit to the editorial committee of residents which administers the magazine's finances. It has done so well, including receipts from the sale of the book From Our Lives, that it will be able to finance the next issue of the magazine without a government grant.

About 1,500 copies will be distributed free to all homes for the aged, nursing homes, and seniors clubs in Ontario. Individual copies are available at $1.50 at the Wagman Centre, or $2 by mail. Inquiries: 789-5131, extension 477.

Contributors to the English section, edited by Janice Warden, a program worker, are Carola Kahn, Ray Foran, Grace Foote Powell, Margaret Grabel, Tania Feigleman, Arthur Kacer, Richard Satory, Margarethe Danziger, Rachel Gothelf, Rena Rosenberger, Anne Motick, Jeaan Helfand and Edith Rothschild.

The Hungarian section is edited by Richard Satory and contributors include Teri Angyal, Aranka Novy, Ibi Grossman, Richard Satory, Rozsa Hajnal and Roza Feigelstock.

Contributors to the Yiddish section, edited by Shlomo Mitzmacher and Hershel Patt, are Leo Robin, Esther Braitman, Lucyna Chmura, Tania Feigleman, Rae Stillman and Goldie Segal.

The German section is edited by Margaret Grabel and Rena Rosenberger, and contributors are Elsie Moldauer, Margaret Grabel, Julie Prashker, Rena Rosenberger, Bella Isaac and Anna Motick.

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RECEPTION FOLLOWING CEREMONIES

Organizations and People

Beth Jacob and Jacob Perlman

Schools celebrate 24th year of teaching Torah

By
LEAH BELFON

TORONTO —

"A woman's wisdom is the strength of the home." (Proverbs 14;1). This is the philosophy on which the Beth Jacob High School (Bais Yaacov) and Jacob Perlman Teachers' College is based. Its 24th year of operation in providing quality Jewish education for girls was celebrated recently at the Torah Emeth Jewish Centre.

The remarks of the chairman, Rabbi Benjamin Urman, brought a warm touch to the proceedings. "Some people," he said, "accuse Bais Yaacov of turning out young women who are not practical enough, who are criticized for their idealism, for not paying enough attention to 'reality.'

"When you wrap up a package to send through the mail," Urman stated, "you wrap it as best you can. You want it to get there in one piece. When our alumni go out into the world, isn't it better for them to have a bit more wrapping, the protective wrapping of Torah, with which to cope with the demands of life?"

Before long Bais Yaacov "will receive its second generation; next year the daughters of some of the school's first graduates will be entering grade 9," said Ernest Werner, president of the school. He paid tribute to Rabbi Akiva Stefansky, the principal, and his staff, to the campaign committee of Moshe J. Nussbaum, David Kleiner and Yisrael Zlotnick, and to the Women's League, "whose contributions are of inestimable value."

Werner also expressed gratitude to the Toronto Jewish Congress and the Board of Jewish Education for their moral and financial support.

During the course of the evening two Bais Yaacov girls, Tila Mandel of Toronto and Gittel Zweig of Miami received awards for all-round excellence. Making the presentations was Hella Nussbaum, long-time president of the Women's League.

In introducing the honorees, Rabbi Stefansky said they were being honored because of their outstanding achievements. But, he added, they had been singled out "because they are aware they still have a long way to go.

"Nobody on the face of this earth has 'made it,' " Stefansky declared. "Plants, trees and animals are preprogrammed. Man is not. He has been given the free will to bring together the different elements of his personality, the various forces within his nature. It is what he decides to do with what he has been given which determines whether an individual achieves greatness."

The spiritual quality of the evening was enhanced by the cantorial renditions of Rabbi Emanuel Klein, cantor of Beth Avraham Yosef Congregation in Thornhill. Rabbi Baruch Taub, spiritual leader of Beth Avraham Yosef, gave the keynote address.

"All too often," said Taub, "we take for granted what is near and dear to us. In some quarters," he declared, "Beth Jacob is perceived as an unexciting cause. It has been around for a long time. It does its job without much fanfare. "But Bais Yaacov as it stands today," Taub said, "is nothing short of a revolution.

"In 1917," he continued, "the Russian revolution was in full swing. That same year the Ku Klux Klan was reorganizing in Georgia. Europe was embroiled in war, and unspeakable pogroms were terrorizing the Jewish population all over the continent.

"Yet in that same year," he said, "Sara Schnerer was sowing the seeds of the Bais Yaacov movement. The following year she opened her first school, with 25 students. By 1937 more than 35,000 were enrolled worldwide. Currently Bais Yaacov schools offer a definitive Jewish education to hundreds of thousands of young women.

"Many people today," said Taub, "consider the baal teshuva (the "returnee" to Torah Judaism) as being 'in.' And rightly so. But what brings the baal teshuva to Yiddishkeit in the first place?

"The baal teshuva feels that Western man and Western thought have betrayed him. He calls upon the community of Israel to conserve the past to consolidate the Jewish future. To him, the heritage of institutions such as Bais Yaacov is precious. We must hold it in the same regard."

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Author Harold Troper autographs book while Marshall Cohen, left, and Philip Pinkus look on.

Ottawa dinner opens new UJA campaign

By
ANGELA PRAWZICK

OTTAWA —
Nearly 200 people were on hand as the Public Service Division of the United Jewish Appeal celebrated its 30th anniversary recently.

A dinner honoring the Divison's past and present chairman was held at the Jewish Community Centre.

The dinner was chaired by Marshall "Mickey" Cohen, federal deputy minister of finance and a "talk from the heart" by guest speaker Harold Troper, co-author of None is Too Many, drew a warm response from the audience.

The activities marked the official beginning of this year's UJA campaign which will continue until mid-December.

Last year, the Division raised $190,000 to help local Jewish agencies for such services as day care programs, senior citizens' activities and a number of social welfare programs in Israel, says Jerry Solomon, director of planning and budgeting at the Centre.

Stephen Victor, chairman of this year's campaign, awarded plaques to the Public Service chairmen in recognition of their work for the Jewish community.

Ten of the 17 chairmen were on hand to collect their plaques, including Allan Solomon, a past chairman of the Canada Pension Commission; Gerald Berger, assistant deputy minister of supply and services; and Gdalyah Rosenfeld, director of special projects at Health and Welfare Canada.

An honorary plaque was awarded to Freda Carlofsky for her work in organizing the Division in 1941 which led to the Division's official recognition in 1954.

Founding chairman Philip Stuchen recalled the first dinner on May 13, 1954.

"It was held in this rather splashy building, with about 48 people present," he said.

"Michael Comay, the first Israeli ambassador to Canada, was our first speaker. His message, his good intentions and his mere presence gave us the confidence we needed."

Stuchen, introduced as "an international civil servant" by Cohen, expressed pride and satisfaction in his founding role.

"I've worked in Third World countries during most of the past 20 years, but I do not in all honesty place that above my role as the founding chairman of the Public Service Division," he said.

Stuchen proposed that the Division set up a Michael Comay Award to honor annually Canada's most distinguished public servant.

Harold Troper described the "awesone days of the 1930s and 1940s" in Canada, "the one country that could have offered relief to the sufferings of Jews around the world (during World War II) had arguably the worst record."

It was only after the State of Israel was created, solving the problem of Jewish refugees, that Canada introduced a new immigration policy, said Troper.

He said a woman had recently called him to say she had tried everything short of bribery to get her mother and two sisters out of Europe and into Canada during the war. She said she went to countless politicians and civil servants, but all to no avail. Finally, her family was gassed in Auschwitz.

Scott, Kronick honored

Two win Casgrain awards

OTTAWA —
Health and Welfare Minister Monique Begin has announced Doreen Kronick of Willowdale, and Frank Scott of Montreal have been chosen as the first recipients of the Therese Casgrain Award.

The award, created last year to perpetuate the memory of the late senator, is to be awarded annually to a Canadian man and woman "whose avant-garde spirit, social commitment and persistent endeavors have contributed significantly to the advancement of a social cause and the well-being of their fellow citizens."

Scott, a lawyer and poet, is an ardent defender of civil rights and a promoter of social justice in Canada. He was a member of the royal commission on bilingualism and biculturalism, took part in the constitutional debate of the 1950s, and is widely renowned for his contribution to the reform of Canadian society.

Kronick is being honored as the founder of the Canadian Association for Children with Learning Disabilities. Begin said her "unfaltering efforts and the personal perspective she has imparted to this cause have contributed significantly to the advancement of professional knowledge in this area and improved the quality of life for thousands of Canadians.

"Her courage and perseverance have had direct effects upon the learning disabled and their families both in Canada and internationally."

She is the author of numerous books and articles on learning disabilities and is an associate professor at York Universtiy and the University of Toronto.

Each award recipient will receive a plaque bearing the likeness of Casgrain and a cash gift of $2,500 to be donated to the charitable organization of his or her choice.

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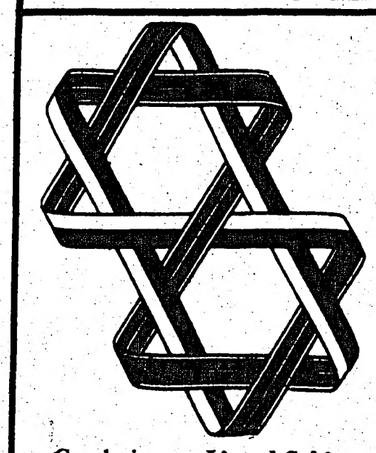

UJA Campaign Countdown

WEEK 13

Co-chairman **Lionel Schipper** hit it right on the button when he urged canvassers at a breakfast meeting to "bear down hard" in the next few weeks as the official campaign closing looms nearer and nearer.

We've set our goals and there is every indication they will be reached if we keep up the momentum, so let's get to it, fellow campaigners.

* * *

A good omen for success is the return to the fold of UJA's favorite son of Israel, **Zvi Garcy**, who's been on the phones from the moment he stepped into the Lipa Green Building. Zvi came here following a six-week canvassing stint in Montreal and will be working with us right up to the campaign windup. Welcome back Zvi!

* * *

There's a dapper gentleman in our midst who has become a welcome and familiar figure to UJA staffers. He's **Ben Samuels**, who in his quiet unassuming way, has chalked up quite a reputation as a canvassing whiz over the years. Ben can be found most often at UJA headquarters, glued to a telephone, piles of cards in his hands — and getting results befitting a veteran of his calibre. He's been covering cards across a number of divisions. What else is there to say except: "thank you Ben, and keep it up."

* * *

The law office of Goodman & Carr hosted a lawyers' telethon this past week, and from what we gather, it was a successful one. In addition to chairman **Leonard Fine, Ken Karp** and **Marvin Geist,** were **Earl Miller, Sam Schwartz, Ellen Cohen, Harvin Pitch** and **Joey Steiner**.

* * *

If you had to reach your doctor last Tuesday evening, you might have had a problem. Chances are he could have been one of the participants in a Physicians' telethon at the Lipa Green Building.

Joining chairman Drs. **Shim Felsen** and **Brian Silver** were the following doctors: **Paul Bernstein, Ivan Goldman, Albert Green, Joel Kirsh, Howard Langer, Arnold Noyek, Harvey Shaul** and **Harvey Zimmerman.**

* * *

Allan Weiner, Judy Shostach and **Carl Weiss** are making headway in contacting their peers in the recently-formed Young Lawyers division. Their ultimate goal is not only to add to the roster of UJA contributors among the young professionals of the community, but also to encourage those who have had no prior UJA involvement, to participate in UJA programming activities. We wish them much success.

* * *

On December 4, the last of a series of three Young Adult telethons will be held, under the co-ordination of **Jonathan Baker**, with able assistance from **Billy Berger** and **Mark Berenblut**.

Last Sunday evening the division hosted a large gathering at which **David Peterson**, Leader of the Official Opposition in the provincial government, was the speaker.

* * *

For several weeks now the Bernard Betel Centre for Creative Living has been keeping a high UJA profile. Not only is there a "UJA Desk" supervised by volunteers, they have been running their own campaign, which, we're told, is keeping pace with last year's Special Campaign contributions.

They have also had three **Super Senior** telethons at the Centre, in which all seniors in the Jewish community were invited to participate. Organized by co-chairmen **Shirley Goldfarb** and **Lillian Disenhouse**, the response has been excellent, they say. A great many first-time canvassers joined the telethon veterans.

Doing double duty at the desk and on the phones were **Esther** and **Lou Goldenberg, Lillian Fiedler** and many others.

* * *

Harry Binder, overall Chairman for the Societies Division, is wearing two hats. He's also Chairman of the New Jewish Fraternal Association, and with an assist from **Stanley Ross** and **Hy Naistein**, the Association's 1984 campaign is just about completed.

* * *

Ari Lewin of UIA, was guest speaker at a meeting of the Chenstochover Aid Society recently. Both UJA Chairman **Phil Skovronek** and President **A. Weinstock** are confident they will have a successful windup equalling or even bigger than last year's.

* * *

We have four more columns yet to go before campaign closing, so complete those cards all you canvassers and we'll really have something to celebrate at our official windup evening on December 14!

United Jewish Appeal
4600 Bathurst Street, Willowdale, Ont. M2R 3V2
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It's UJA business as usual for executive members of Wierzbniker Friendly Mutual Benefit Society as Abe Zukerman, left, UJA chairman, checks pledge cards. Standing at right is president Harold Feldman. Seated are Irvin Kleinberg and William Kirshenblatt. [Graphic Artists photo]

UJA workers urged: 'Bear down hard'

TORONTO —

Campaign co-chairman Lionel Schipper is urging United Jewish Appeal canvassers to "bear down hard" in the next weeks, as the 1984 UJA drive moves toward its official closing on Dec. 14.

At UJA's most recent leadership breakfast briefing, which he hosted with co-chairman Issy Sharp, Schipper said the days ahead loom as a make-or-break period and that "the human needs of Jews within our own community and in Israel simply won't allow for any alternative but the success of this campaign."

Schipper said he was encouraged that this campaign "will indeed rival the successes of its predecessors," and announced that a new UJA milestone had been passed within recent days — having attained 70% of the 1984 goal.

A number of divisional chairmen gave status reports on canvassing activity within their groups, including Charlie Diamond, Marvin Geist, Gella Rothstein, Michael Shulman, Stan Tepper and David West.

All reported increases, with Mrs. Rothstein — the 1984 Women's Division chairman — drawing the largest round of applause. She indicated the UJA women this year have a real chance of topping the $2 million mark for the first time in regular campaign history.

Fighting Words is back on TV

TORONTO —

Fighting Words, that volatile 30-minute talk show on the issues that lie behind the news, returns to CHCH television [channel 11] on Dec. 1 at 8.30 p.m.

The show's two producers, Alan Gordon and Clifford Solway, are Jewish. The moderator is Peter Gzowski, one of Canada's best known print and broadcast journalists.

In next week's CJN Tammy Karol goes behind the scenes of this show, which was originally moderated by the late Nathan Cohen, and reports on some of the highlights of past shows and what to expect in the future.

Annual event on Dec. 4

It's Chanukah Run time

TORONTO —

On Sunday, Dec. 4, the Ontario Maccabiah Association and the northern branch of the Jewish Community Centre will be inviting all runners, joggers and walkers to celebrate the Festival of Lights in true sporting fashion by taking part in the 7th annual Chanukah Run For Freedom.

Starting at 9 a.m. at the northern branch of the JCC, runners will carry a lighted torch throughout the main 16-km route. Three routes of 4-, 10-and 16-km will be available to allow participants to go at their own pace and then meet back at the JCC lobby for a menorah lighting ceremony at 11 a.m.

Runners will take part in the ceremony which will feature singing and folkdancing before moving on to a brunch and awards presentation for outstanding achievements during the morning run.

The run takes place no matter what the weather. The entry fee is $1 and early registration will be appreciated by JCC staff. Everyone is encouraged to take part, despite your road running capabilities.

For more information contact Eva Karpati at 636-1880, ext. 235.

Rabbi discusses Jewish legal tenets

By BEN ROSE

TORONTO —

There is a place in Jewish law for both majority decisions and individual truths, Rabbi Moshe Stern of Shaarei Tefillah Synagogue said in a recent lecture in the Fall Institute of Jewish Studies.

Drawing on many examples from the Talmud, Rabbi Stern said it is clear that individuals with minority positions have a moral right to express them forcefully while at the same time these individuals must recognize the validity of the majority decisions. The failure to recognize this principle is troubling Jewish people today and "they don't realize it," Stern said.

He quoted a case in which Rabbi Eliezer was the sole dissenter on whether a certain stove was considered not kosher, and though he was able to bring divine evidence that God was on his side, the Talmud held that, even in this case, the majority decision of the rabbis that the stove was in fact not kosher was correct.

More recently, Stern said, this principle was defended by Mr. Justice Silver of the Appellate Court of New York in his book, Talmudic Law and the Modern State. Judge Silver wrote: "There is rule of law over the one who decrees the law."

Stern noted that the Ontario government is considering legislation requiring lawbreakers to reimburse the victims of their crimes. This principle is endorsed in the Talmud, he said.

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Multiculturalism Council marks 10th anniversary

By CYNTHIA GASNER

TORONTO —

Cultural conformity or cultural diversity are the choices which confront Canadians says Julius Hayman, a member of Ontario's Advisory Council on Multiculturalism and Citizenship which will be celebrating its 10th anniversary this weekend.

"Our Advisory Council accepts the philosophy that a nation is richer and more interesting if its citizens are encouraged to develop their ethnocultural and religious values and that full citizenship requires this freedom," says Hayman, a member of the council since its formation.

Julius Hayman

"The function of the Advisory Council," says Hayman, "is to advise government on all matters relating to multicultural and citizenship needs and activities. We strive for greater understanding, among the many diverse groups in our province."

In 1973, Ontario convened a Heritage Ontario Congress to discuss problems of cultural retention and the council was created as a government agency following this congress.

The 60 people from across the province who form the council are independent members from a wide range of ethnocultural backgrounds and occupations. Dr. Mavis Burke, an educationalist, is chairman.

"Wholesome differences, understood, acknowledged and accepted, unite rather than divide." Hayman, editor of the Jewish Standard, believes that acceptance of this philosophy imposes an obligation on those who accept it.

Hayman explained that a great deal is being done to combat interracial and intercultural prejudice in the country.

"Jews have worked through a measure of acceptability in economic, political and societal structures that other ethnic groups still have to work through, but we have many other problems to overcome," he added.

The council has initiated a study project to help create legislation which will lead to the conviction of those responsible for libelous telephone messages. Through numerous interviews and ongoing research, the council is working on the implementation of an effective hate bill.

Hayman says an important part of the work of the council is its outreach program.

"We hold meetings throughout the province, at schools, synagogues, churches and organizations. Recently, various members of the council from a variety of cultural backgrounds, came to speak at a series presented for the Association of Jewish Seniors."

In recognition of its 10th anniversary, various activities have been planned by the council. They will be held throughout the province and include media programs, and seminars.

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Joseph Tekoah declares:

Israel can't stand alone

By CAROLYN BLACKMAN

TORONTO —

We must all pledge our strength, our resources and our lives to Israel so that she will not stand alone in her constant struggle for peace, says Joseph Tekoah, former Israel ambassador to the United Nations.

"If Israel stands alone, Israel is seen as being alone. She needs the support of friends and allies and only then will she be regarded in a different way," he said.

Speaking to an audience of 500 at a State of Israel Bonds testimonial dinner at Beth Emeth Synagogue honoring Max Shecter last week, Tekoah said that Israel needs people like Shecter in order to "reach the harbor to which she is trying to sail."

Also present at the dinner were Solicitor-General Robert Kaplan, who flew in from Ottawa for the evening, Ontario attorney-general Roy McMurtry and Israel consul-general Gideon Saguy.

Kaplan said he came because he wanted to honor a man "as decent and dedicated as Max Shecter." He added that he was expressing his appreciation on behalf of the government of Canada.

McMurtry said he was proud of State of Israel Bonds "for paying tribute to such a distinguished Canadian . . . a dedicated community worker and a special friend."

The presentation of a scroll to Shecter from B'nai B'rith was an occasion for the already enthusiastic guests at the dinner to applaud wildly.

Tekoah said in his after-dinner speech that "we must have a united front — United States, Canada and Israel must stand together. Then, maybe, we will have some stability in the Middle East."

He said that in order to salvage what little stability there is left in the Middle East, there must be a change.

"We must realize that we cannot build peace by satisfying Syria and the Soviet Union, who are against peace. We cannot make peace with nations interested only in the continuation of conflict," Tekoah declared.

He said "we must build peace together with those who are interested.

"The Soviet Union thrives on Middle Eastern conflict, so it can penetrate the region. Why should Russia want Syria to withdraw forces from Lebanon when it wants a foothold in the Middle East?

"If Lebanon is handed over to Syrian domination, Moscow and Damascus will celebrate," he said.

Tekoah said Israel is constantly working towards a solution to the Middle East conflict.

"I ask for Jewish understanding and brotherhood in this time of conflict. Israel will never fail you. We pray that you will not fail us."

Hebrew U to be honoree

TORONTO —

The Hebrew University of Jerusalem will be the honoree at a black tie dinner-dance next April, at which Sammy Davis Jr. will be guest entertainer.

The big event, sponsored by the Canadian Friends of the Hebrew University will be held at Toronto's Four Seasons Hotel.

Toronto Chapter president Dr. Charles Gold said the theme of the dinner will be "to honor the Hebrew University through support of its family endowment program, which goes for student aid."

To kick off plans for the dinner, Hebrew Universtiy chancellor Avraham Harman will be the guest of honor on Dec. 1 at a cocktail party at the home of Jack and Amy Hauer. Harman, a former Israeli ambassador to the U.S., was president of the university for 15 years before becoming chancellor last May.

Dr. Gold, Jack Hauer and Lorraine Elkind are co-chairmen of the April 26 dinner.

Co-chairmen of April dinner honoring Hebrew University, get together. From left: Jack Hauer, Lorraine Elkind and Dr. Charles Gold.

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Unusual event in Hamilton

Jewish schools join for professional development

By
MOURA WOLPERT

HAMILTON —

Professional development days are commonplace nowadays but there was something just a little bit out of the ordinary about the one held in Hamilton a couple of weeks ago.

It was out of the ordinary in that it brought together the principals and teachers of the Hamilton Hebrew Academy, the Beth Jacob Religious School and the Temple Anshe Sholom Sunday and afternoon Hebrew schools.

It's not often, commented Harvey Raben, Canadian Jewish Congress Ontario Region consultant to schools, that the city's three schools — the day school, Conservative and Reform schools — get together but the joint program, organized by Beth Jacob principal Gloria Silverman, was "one way to bridge the gap. All the principals wanted to pull their staffs together."

Also, the program was attended by both professional and lay teachers, including a number of university students and assistant teachers of high school age. Including the lay teachers, said Rabin, "makes them feel that what they do counts."

What the 45 teachers who attended the professional development day got was two intensive training sessions on the "non-frontal approach" to teaching led by Marcia Kaunfer, a Providence, RI teacher and curriculum writer for the Malton Resource Centre of the Jewish Theological Seminary.

Although most teachers today practice the "non-frontal" approach to some extent, Mrs. Kaunfer had some practical suggestions for new techniques, ideas and innovative games.

In the traditional "frontal" approach, she explained, the teacher stands in front of the class talking about the subject and will continue to do so part of the time. But in addition, "grouping," for instance, which divides children into different groups to work on projects or solve problems, encourages learning by discussion amongst themselves, teaches children to listen and also gives each child a greater opportunity to participate.

Kaunter also demonstrated a number of teaching games she had developed and had suggestions for the teachers on how to adapt them for their own use and to develop new ones.

Reaction by the teachers "was very positive," said the Temple school's new principal Julian Craft. As for the joint program, "we had very good inter-action," he observed. "We've got to start doing more of this."

Isabel Strub, a first year lay teacher at Beth Jacob, found the program "fantastic . . . very innovative," and 16-year-old Sharon Dolovich, a grade 1 assistant teacher at the Temple, said she enjoyed it very much "and really got something out of it."

The Academy's French teacher Chantal Ratcliffe was enthusiastic about the ideas the program had given her for teaching mathematics in French, while Mrs. Silverman summed it up for all when she thanked Kaunfer: "There were enough new ideas for each of us to get something out of it."

President of Hebrew U is honored

LONDON, Ont. —

Economist Don Patinkin, president of the Hebrew University of Jerusalem, recently received an honorary doctorate of laws degree from the University of Western Ontario in London.

Prof. David Laidler, chairman of the economics department at Western, delivered the convocation citation in Alumni Hall before an audience of 800 graduates and 1,500 guests, including members of Canadian Friends of the Hebrew University.

Patinkin was honored the following day at a luncheon in Or Shalom Synagogue, organized by Esther Wolf, who, with her husband, Morris, are co-chairmen of the Friends chapter in London.

At convocation, Laidler said Patinkin, 61, a visiting professor at Western for short periods each year from 1973 to 1979, "set new standards of analytic rigor in monetary theory."

Laidler spoke of the many honors the Chicago-born Patinkin has received in Israel since making aliya in 1949. These include the Israel Prize for the Social Sciences in 1970 and, in 1974, the presidency of the Econometric Society.

Don Patinkin

Patinkin spoke in Toronto at Beth Tzedec Synagogue and in Montreal, sponsored by the Montreal Friends Chapter, at Congregation Tifereth Beth David for the 1983 University Forum.

Some words of 'wisdom' from the past.

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Israel urgently needs funds

Ontario UIA looks for increase of 25% in 1984

By
BEN ROSE

TORONTO —
A goal of $1 million in 1984 for the United Israel Appeal from "non-structured" communities in Ontario, an increase of 25% over 1983, was announced by Sidney Starkman, immediate past chairman of UIA of Ontario, at its recent annual meeting here.

The urgent needs in Israel require this increase, Starkman said, "and I am convinced we can meet it without going hungry."

If everything goes well, he went on, the final figures for 1983 for UIA will match the 1982 income.

Starkman chaired the meeting in the absence of chairman Samuel Taylor of Hamilton through illness. Taylor was re-elected chairman for 1984 while Mort Abramsky of Kingston and Lou Sklar of Oshawa were elected as vice-chairmen for the next two years and Lynda Pearl-Cartu of Toronto as women's division chairman.

At a joint luncheon, Martin Brownstein, Montreal, president of UIA of Canada, warned of the possibility of a "terrible shortage" of funds for Israel in the coming year.

All UIA budgets must be tightened, Brownstein said, and if any community needs professional assistance, it will be provided. Chairman of the luncheon was Frank Kettner of Calgary, a national vice-president.

The UIA should extend its mandate to include education to combat anti-Israel propaganda, Gay Berger, Toronto, retiring chairman of the Women's Division of UIA Canada, said. She announced a 1984 Spring Mission to Israel will be undertaken.

"There are those few who do not view the Women's Division as a credible division . . . who look at us for budget cuts. To these misguided souls I say look at the money raised by the Women's Division," Berger said. "We did this without a staff person and this false economy retarded our efforts."

She was presented with a statuette of Golda Meir by Phil Granovsky, Toronto, a past UIA president. Rosalind Karby, of Vancouver, a national vice-president, and the new chairman of the Women's Division, was introduced.

A menorah was presented to Zvi and Zvia Garcy for their work on behalf of Keren Hayesod by Joe Ain, immediate past president.

At the Ontario Region meeting, a progress report on Project Renewal activities in Or Yehuda was given by Lou Sklar, chairman.

The following Leadership Awards were announced by Joyce Glazier, outgoing Women's Division regional chairman, and presented by past chairman Starkman: Sasha Weisz, Hamilton; Pam Bierstock, Joyce Strauss, Kitchener-Waterloo; Arlene Kirshenbaum, London; Bailah Burns, Penny Sklar, Oshawa; Eleanor Lambert, Lynne Silver, St. Catharines.

Libby Dwor, Port Colborne; Edith Ennis, Welland; Sandra Malowitz, Sandra Kellerman, Windsor; Lucille Groll, Elaine Altshuler, Kingston; Andrea Stringer, co-chairman of Women's Division; John Furedi, Beamsville.

Gary Stern, Belleville; Murray Rothberg, Brantford; Dan Spring, Cambridge; Murray Berman, Chatham; David Kaye, Cornwall; Dr. Simon Witt, Guelph; Judge David Steinberg, Hamilton.

Morton Berman, Kingston; Nathan Kaplan, Kirkland Lake; Ed Moscoe, Kitchener-Waterloo; Shel Krakofsky, Danny Lowe, London; Dr. Bernard Blackstein, Niagara Falls; Herb Brown, North Bay; Eddie Weisz, Oakville; Dr. Steven Gold, Lou Sklar, Oshawa; Mike Rabovsky, Saul Podnick, Owen Sound.

Mort Golumbia, Harry Cherney, Peterborough; Eddie Reiss, Rouyn Noranda; Mark Newman, St. Catharines; Frank Richardson, Sault Ste. Marie, Dr. Ralph Goren, Stratford; Mort Pliskow, Sudbury; Mel Cohen, Sarnia; Alex Devon, Thunder Bay; Dr. Julius Ennis, Welland-Port Colborne; Rabbi Jonathan V. Plaut, Windsor.

Special Leadership Awards were given to Rabbi Phillip Rosensweig, Kitchener; Bernard Ennis, Welland; Kelly Granek, St. Catharines; Flo Raphael, Kitchener; Mort Revzen, St. Catharines; Moses Sugarman, Kingston.

New firm's specialty: energy conservation

By
PATRICIA RUCKER

TORONTO —
The golden land can sometimes look pretty bleak.

For Djordje (pronounced "George") Popadic, who fell in love with Canada after seeing a movie by Norman McLaren during his student days at the University of Belgrade, emigrating to Canada was a dream he cherished for 14 years.

Finally, armed with an architecture degree and extensive experience in residential and solar construction, he made his dream come true.

After eight months in Canada, he's still looking for a job.

But Djordje is not giving up on his dream.

He and six other jobless immigrants — three of them Jews from the Soviet Union — have pooled their expertise and formed a consulting group to study energy conservation in residential construction.

Djordje, who speaks excellent, if somewhat formal English, is the group's spokesman. They got together, he explains, through a bit of old-fashioned "pull yourselves up by your own bootstraps" advice handed out by Barbara Lawrence, a teacher of "hi-tech" English at George Brown College.

"You can write to anyone," she told them, and, says Djordje, his brown eyes alight with optimism, "we discovered America!"

They are actively canvassing government agencies and public utilities by letter and in person.

"Our clients could be an already existing agency or corporation which has an energy conservation program in place," Djordje explains.

He points out that they have a mix of architects, engineers and computer programmers, so they can work as a group or split into balanced teams.

"We would do an energy evaluation of a house, going outside to measure temperature, taking infra-red photographs (which show hot spots where heat is being lost) . . . we measure the floor areas, the total window area . . . we look at the type of construction of the walls, outer and inner, the basement . . . then we produce a report in the form of both graphs and text."

While public sector companies are obvious candidates for their services, Djordje also sees firms specializing in renovations as possible clients.

"We could find out the potential for conservation through better access to sunlight.

"Do you know that, in Canada, there are no regulations on access to the sun?" he asks, incredulous.

To a native of energy-conscious Europe, access to sunlight is a fundamental consideration in building a house.

If Djordje and his friends succeed, it will be a warm winter for them — and for their clients.

The group can be reached by contacting Djordje Popadic, 327 Brighton Ave., Downsview, M3H 4G4, [416] 630-1017.

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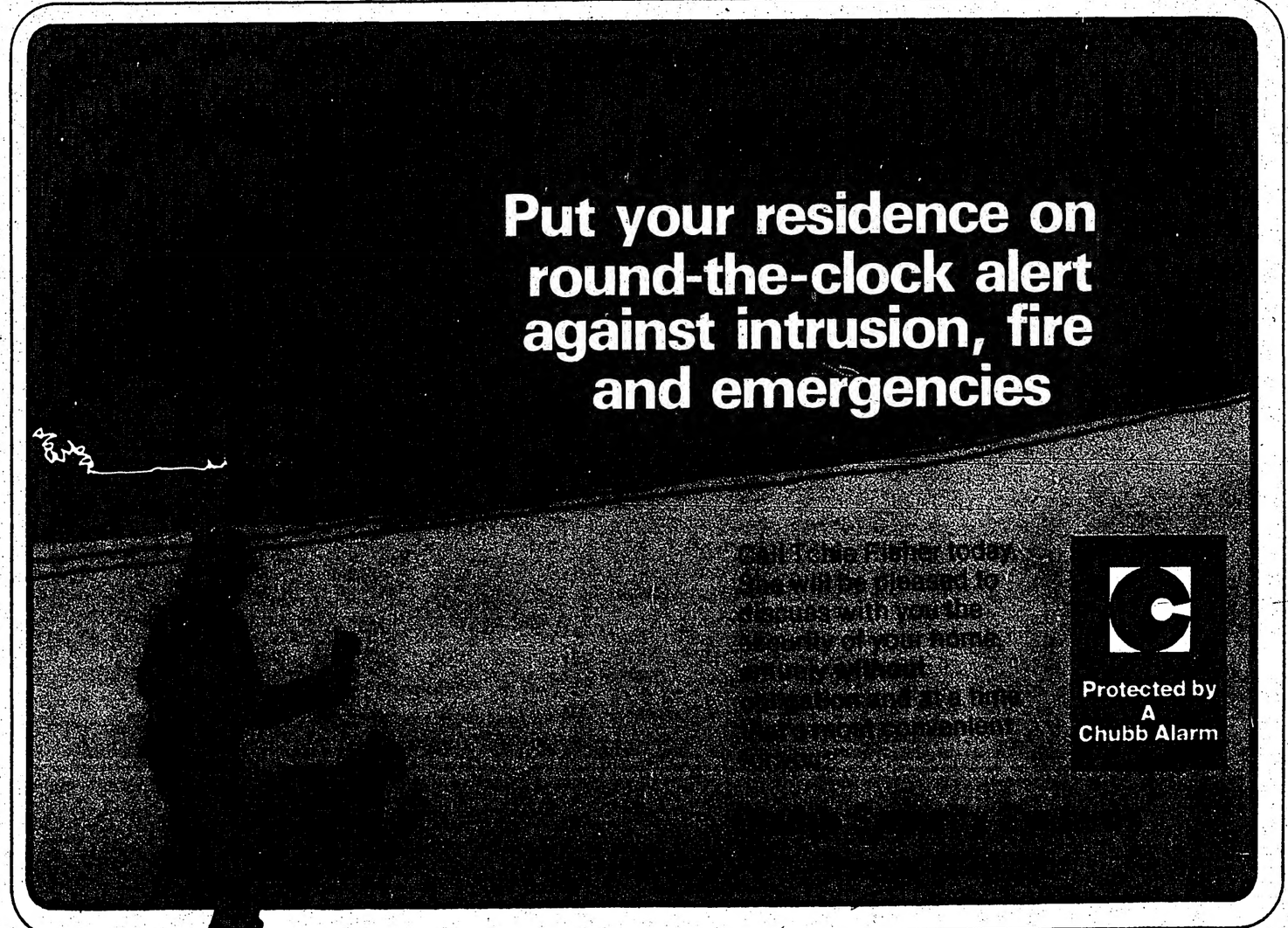

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Convinced ordination of women permissible

Rabbi: 'Jews a people with a portable sanctuary'

By
MIRIAM CHINSKY

TORONTO —

Because Jews are a "portable people" who have a covenant with God, it is possible to find rebirth after the trauma of the Holocaust, says Rabbi Gerson Cohen, chancellor of New York City's Jewish Theological Seminary.

In an interview at Adath Israel Synagogue, preceding his recent A. J. Siggner memorial lecture, From Holocaust to Hope, Rabbi Cohen explained how the historic processes of the Jewish religion enable Jews to rise from the depths (of the abyss) and find new life. Not, he noted, in the born-again Christian sense, but emotionally and physiologically.

"We are the only people not born on its own soil. We are from the desert, a land of promise — not our own. And we are different from other people in the Near East because we have a covenant with God, not with the land," he affirmed. "We are a people with a portable sanctuary."

This ability to move on while keeping the covenant with God, makes the Jewish people stronger, able to say, "We can be born again."

In the 1800s, he noted, European Jews, uneasy over numerous events, began trickling into the Holy Land, their numbers swelling eventually to an influx which led to the rebuilding of a Jewish society in Israel.

There are signs of rebirth too in Canada and the United States, he said — more home study groups, youth associations, deeper commitment. While conceding that there is polarization and intermarriage, he maintained that at the same time there is a stronger affirmation of Judaism.

Rabbi Cohen was asked about the recent decision by faculty members of the Jewish Theological Seminary permitting women to study for ordination as rabbis at the Conservative institution. The vote favored admission by a majority of 34 to 8.

Prior to the vote, the newly formed Union for Traditional Conservative Judaism, fearful of what it perceives as a leftward tendency, placed an advertisement in a New York newspaper stating that the acceptance of women in the rabbinical school is contrary to halacha.

Rabbi Gerson Cohen

However Cohen said that a number of those who signed the ad are now prepared to heal "ostensible, apparent or imminent rifts," and he is confident that there will be no major schism.

The halachic concern questions women's right to witness marriages and to lead a full congregation in prayer. Jewish law requires men to pray three times daily at specified intervals, and since women have no such obligation, opponents of female ordination argue that they are not on a religious level with men and are therefore not qualified to lead a congregation — which would include men — in prayer.

But declares Cohen, a new committee set up to review qualifications for all rabbinic candidates, regardless of sex, could provide the answer by stipulating that women be admitted if they accept the duties of a man. "Then the witness issue will be solved legally as far as we are concerned."

His own view is that providing equal education to women, but denying them the opportunity to use that education as rabbis in the religious service of their people is no longer tenable, either on halachic or moral grounds.

He is convinced that "the ordination of women is more than permissible. It is an halachic, a theological, and a moral imperative."

Leading Israeli scientist plans visit to Toronto

TORONTO —

One of the world's top scientists in his field, who became an observant Jew while living in the Soviet Union, will visit Toronto during the Chanukah festival.

Herman Branover, professor of magneto-hydrodynamics at Ben-Gurion University, will appear at a series of events Dec. 1-4 sponsored by Chabad-Lubavitch.

Branover's recently published book, Return, chronicles his odyssey from Soviet childhood to an authentically religious life in Israel.

After a 15-year struggle to leave Russia, he emigrated to Israel in 1972, and now continues basic research in the only laboratory of its kind in the Middle East.

Branover and his team of scientists have been working on a power plant at the Beersheba campus that, when completed, is expected to mark a major breakthrough in the hunt for cheap energy, according to Branover.

Branover, best known as a determined opponent of the theory of evolution, claims his plant will eventually produce electricity at two-thirds of the current cost.

On Thursday, Dec. 1, Branover will appear with Solicitor-General Robert Kaplan in a ceremony to light a giant menorah at Old City Hall at 4.30 p.m. That evening he will address the Jewish Student Union-Hillel at the University of Toronto on My Life in the USSR.

Branover's main appearance will be at a Shabbat weekend Dec. 2-3 at the new Chabad-Lubavitch Community Centre in Thornhill, as part of its CHAI [Chabad Adult Institute] program. During the weekend he will address the topics, Maintaining Our Values in the Era of Technology and The Flame that Cannot be Extinguished: The Refuseniks' Perspective and Struggle.

On Sunday evening at the centre, Branover will be featured at a Chanukah program for Toronto's Russian-speaking community.

Further information can be obtained by calling Chabad-Lubavitch at 633-8020.

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Just For You

Korman's advice to the men:

Your wardrobe should make a positive statement

Fashion authority SAUL KORMAN reports regularly to The CJN on current fashion trends. Korman is president of Korry's Clothiers to Gentlemen, in Toronto.

* * *

Toronto is getting to be a very fashionable city. It's unfortunate however, that the lion's share of style seems to belong to the women.

Canadian men tend to be a bit too cautious when it comes to dressing slightly out of the ordinary. After all, there's safety in numbers, and quite a number of men in this town dress down to the most common denominator.

I'm not suggesting that all men should or could be fashion plates, but there's no reason why they should not be aware of fashion trends or be schooled in ways of dressing with flair. Your wardrobe should make a positive statement about who you are and where you're going, and it should be versatile enough to complement your wife's or companion's good fashion sense. It should not be merely adequate for your needs.

Casual doesn't have to mean dressed down, says Saul Korman. An Irish tweed sports jacket worn over Oxford cloth buttoned-down shirt and silk tie is an understated way to stand out from the crowd.

In other countries around the world, you'll see ordinary men, like you or I, turning heads like they're Greek gods. Next time you're in Paris, sit down at a sidewalk cafe and count the number of poorly turned out men that go by. I'll bet you'll be lucky if you get one in 10. Now try repeating the experiment with the men you see on the streets of Toronto and then ask yourself: if you were a woman, where would you rather live?

I believe men should be conditioned to taking care of themselves and their wardrobes the way women have been conditioned. Ask your wife what the fashions are in New York right now, and she'll tell you that women are wearing hats and gloves again, that big, clunky jewelry is back, and that black, gray and white are **the** tones for 1984.

She'll mention three-quarter length capes and kid half-boots, sequined sheaths and jet earrings.

She'll even be able to tell you what the men are wearing: tweed and checked sports jackets, grey flannel and silk, fedoras, French cuffs, patterned suspenders, bulky sweaters . . . need I say more?

The point is that Canadian men should be aware of fashion trends themselves. They should **care** how they look, especially to their wives or girl friends.

You know, there's nothing terribly attractive about a man who spends his day off lounging around in crumpled jeans and an old sweatshirt. Imagine how much better you'd look in a beefy salt-and-pepper lambswool sweater worn over a plaid Viyella shirt and pleated pinwale cords. It's just as comfortable and a whole lot more exciting to live with!

If you're going out for the evening, remember that your suit should be of a dark color, preferably navy blue. Spruce it up with a maroon silk tie and matching pocket puff, maybe adding gold cufflinks and tie bar. You'll be guaranteed of causing a stir wherever you go, but be prepared: you'll have to put up with friends stopping you on the street to get the name of your broker.

You say you don't own gold cufflinks or a maroon silk tie? Now's the time to ask for them — accessories make perfect Chanukah gifts.

And while I'm on the subject of evening wear, I should mention that black tie functions are on the increase, especially now, in the holiday season. May I suggest that the next time you're invited to a formal party, you consider **buying** your tux instead of renting it? That's what I'm planning to do — I've gone without for too long.

After all, my wife Myrna would never dream of renting her evening gown from a shop, so why should I settle for second best? And the great thing about owning your own tux is knowing that you'll never have to take it back to the shop the day after a party. For some of us, particularly on New Year's Day, that's a real blessing.

Whatever the occasion, formal or informal, business or casual, with a little fashion sense and the right assortment of accessories, a man can virtually go anywhere assured of being correctly, even impressively, attired.

And if you're sitting there saying to yourself that your wardrobe really isn't that bad, just wait and see what your wife or girl friend gives you for Chanukah this year. If it's clothing and accessories, she may be trying to tell you something.

Cotton popular in exercisewear

MONTREAL —

Fitness and health are leading interests of Canadians today and, looking the part is half of the story.

With this in mind, Canadian manufacturers have designed some of the smartest work-out clothes. Whether your bent is for jogging, yoga, exercise or dance, there's a wide choice of fashionable cottons available for you at your favorite retailer.

The Canadian Cotton Council suggests that you take a look at a few of the leaders in this field.

Penman's presents chic cotton jogging outfits from the softest pastels to the darks, and the cut and fit are great. They're into golf and tennis wear, too.

Kates, well known in the sportswear field, have produced a super line of fun cotton knits and velours.

Humperdink is making dancersize leotards and bodysuits that are 90% cotton or higher combined with lycra for fit and stretch.

The colors are vibrant, the designs alluring, and the fit superb. All three are priced realistically.

The advantages of cotton in exercisewear are:

Comfort — cotton has unique qualities that make it the number 1 for comfort.

Absorbency — it breathes and absorbs moisture. It feels good next to the skin and is never sticky or clammy. A strong endorsement of cotton's absorbency is the fact that it is the fiber used in babies diapers.

Softness — cotton fabrics are soft and gentle to the touch. The quality of softness greatly enhances cotton's comfort factor.

Freshness — cotton has that intangible but very important quality of freshness. It even smells fresh and feels fresh next to the skin, thanks to its complete washability.

Coolness and warmth — long noted for its unrivalled coolness, cotton now has another face for cold weather, special weaves keep you warm in winter.

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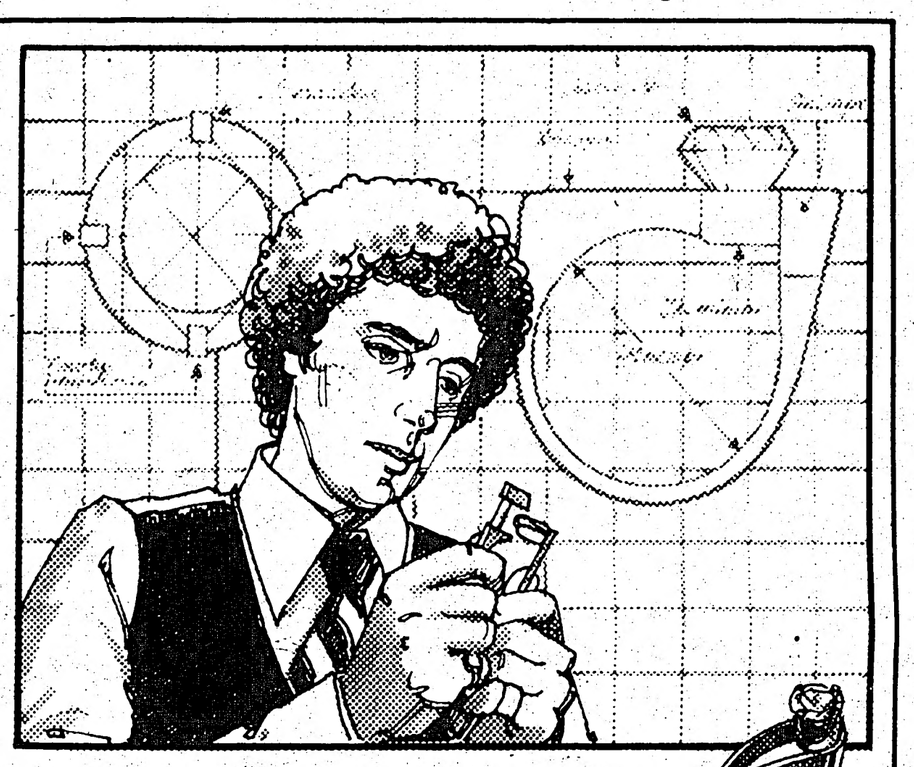

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Just For You

For Chanukah: she'll love a gift of legcoverings

TORONTO —

No one stuffs stockings with presents at Chanukah, but that doesn't mean legcoverings should be ruled out for gift giving.

Holiday hosiery will cost you roughly between $4 to $15 a package, and this year's styles range from sheer panti-hose with a glimmer to opaque hose with a rhinestone sparkle pattern on the side of the ankle.

Black and white are always strong for party wear but other popular shades include gold, silver, brandy and silver gray.

At Phantom Industries, one of Canada's largest hosiery and sportswear firms, one holiday panti-hose style features a floral trells painted on the side of the calf. Each package retails for $12.

Another unique pattern has a multicolor "helio" sparkle on the ankle, at $8 a pair.

Textured hose is again popular this season for gift giving.

Point d'esprit dot panti-hose and knots n' bows textured panti-hose come in brandy, amethyst, chiffon, black, silver gray and blue spruce. Honeycomb lace panti-hose and "chantilly" panti-hose are pricier purchases (they sell for $15 a pair compared to $5 a pair for the point d'esprit dot and knots n'bows styles) but they'll make you noticed in any crowd.

Chiffon, white, brandy, silver gray and black honeycomb lace stay-ups also make ideal presents. They have a reinforced toe and don't have to be worn with a garter.

If you're looking for a less costly but practical gift, opt for sheer support panti-hose in nylon and lycra spandex.

Shiny lycra tights and legwarmers are a must purchase for your fitness-minded friends, along with dancercisers and aerobic outfits. Danskin, Phantom and a large number of North American designers are offering these items as holiday gifts in berry, grape, jade and other vivid colors.

In addition to its holiday panti-hose line Phantom has already introduced its spring 84 collection.

It includes "lifestyles" swimwear which can be used for exercise-oriented purposes as well as a Vive poly-cotton active sportswear line and a Vive terry active sportswear line.

Tank T-shirts, button skirts, drop waist T-shirt dresses, mesh pants, mini-skirts, and midriff tops are all featured in the two latter collections.

Phantom tights, legwarmers, exercisers and aerobic outfits from the company's new collection make ideal holiday gifts.

The largest menorah...

TORONTO —

What will likely be Canada's largest menorah will be lit in front of the old city hall on Thursday, Dec. 1 at 4.30 p.m. to mark the Chanukah festival.

Solicitor-General of Canada Robert Kaplan will be lifted in a cherry-picker to the top of the 22-foot high, 10-foot wide structure to officiate at the lighting ceremony.

The candelabra will light up daily throughout the Chanukah period.

"We want shoppers, tourists and business people to view the menorah because the holiday's significance lies in publicizing God's miracles," explains Rabbi Aaron Grossbaum, director of Chabad-Lubavitch, sponsor of the effort.

Also participating at the ceremony will be the world-renowned scientist, Prof. Herman Branover of Ben-Gurion University, Cantor Yitzchak Aptowitzer, Congregation Shaarei Tefillah, and local dignitaries.

The candelabra was made of fabricated steel by Ontario Store Fixtures, while the cherry-picker is being supplied by Guild Electric Limited.

The public is invited.

Chanukah show to air on cable

TORONTO —

A special Chanukah program entitled Candle unto Candle will be seen here on Rogers Cable Television, Channel 10, and Newton Cable Television, Channel 10 on Nov. 30 from 8 to 9 p.m.

The program will be hosted by Mike Burstyn and his two "puppet friends" and will include a variety of educational and entertaining segments geared for family viewing, including some portions that were filmed in Israel.

Candle unto Candle will be carried on cable television in most North American cities.

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Just For You

A suggestion from Bill Goldberg

Hotel's gift certificate a novel idea for Chanukah

By
FRANK RASKY

TORONTO —

As a Chanukah gift, Bill Goldberg suggests you give somebody you love one of the new $5, $10 or $20 gift certificates he has just been issued.

They're good for a variety of festive things he thinks you might enjoy over the holiday season at Loews Westbury Hotel.

Three of them he especially recommends are: A $12.95, 25-item Sunday jazz brunch at its Beaton's Lounge with music by Jim McHarg's Dixieland Band; a $15.95, 4-course fish, beef or chicken culinary special at its elegant Creighton's Restaurant; or a $54 "weekend whirl" for a couple wishing to get away from it all for two nights in a comfy hotel suite.

Now that he has that commercial out of the way, Goldberg would like to tell you some of the joys and woes of being a front office manager sizing up guests as they approach him at his post at the front desk of the Loews Westbury Hotel on Yonge just north of College.

You'll recognize him as the dapper, 38-year-old chap, just 5-foot-6, with glossy hair combed back, usually grinning an all-purpose grin, and often brandishing a telephone as though it were an extra appendage.

He talks a blue streak in eight languages (including Hebrew, Yiddish, Spanish, French, German, Polish, and what he calls Bolshoi Ballet Russian).

He's a bachelor who keeps his mother, Sara, fretting because he's never got married, but he tells her he's too busy supervising his staff of 30 (including nine bellmen, seven switchboard operators, garage attendants, front door and front desk receptionists and a concierge almost as versatile as he is).

And he's a Henry Kissinger of a hotelier who loves meeting the public and thinks the only way of enduring the lousy hours is to have a sense of humor as meshuga and frailech as his.

Born in Vladimir, Russia, schooled at Toronto's Central Tech, weary of picking grapefruit at the Hazorea Kibbutz near Haifa for two years, he wandered into the hospitality trade one day in the mid-1960s.

He got a job as a $35-a-week front desk clerk handling reservations at the Sharon Hotel in Israel's Herzlia, and ever since has never once considered leaving what he calls, as though it were capitalized, The Profession.

"It's not as glamourous as some people might think," he says, in his usual understated fashion. "But it sure as heck beats digging for your pay at a mine in Sudbury or Timmins."

He likes spinning self-deprecatory yarns about his two decades in the business.

His most embarrassing mistake? "Take your pick of two choice boo-boos," he says.

One was the time he asked former Prime Minister Joe Clark to identify himself before he'd cash the politician's traveler's check.

Another fiasco occurred when an entire hockey team arrived at 2 a.m. to play at the Gardens next day, tired after traveling from Chicago — and, by a computer mishap, their reservations had not been booked and the hotel had no rooms left.

Who were the nicest celebrities he ever received as guests?

One was Red Skelton who never assumed airs and liked kibbitzing with the waitresses in the coffee shop. Asked by autograph hounds, "Aren't you Red Skelton?," he'd reply charmingly, "If not, I'm having a whale of a good time here with that fool comedian's wife."

Equally disarming in her modesty was Queen Juliana of the Netherlands, who refused to have breakfast in a private regal dining room. "I'd rather eat with ordinary folks in your coffee shop," she insisted, "and find out what Canadians are like."

Goldberg offers one golden rule to guests:

"If you treat the front desk room clerk nicely, he'll give you a better room. He's only human, and if you put him down or brush him off, no matter how much of a big shot you are, he'll do his best to give you the worst suite in the house."

Bill Goldberg on the job.

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In the children's market

More good books than ever before

By
FRANK RASKY

TORONTO — Here's good news for parents preparing to buy books for their children this Chanukah:

"Proving that Jews are truly the People of the Book, there's more high-quality literature for Jewish kids available this year than ever before."

You have this on the authority of Judy Sarick, that jovial bibliophile, who with her husband, Hy, run what has been regarded for nine years as the best and biggest children's book store in the world.

Judy Sarick, 44, who was born on Euclid Ave., "just around the corner from the shop," currently has a staff of 20 helping her handle the seasonal rush at the Saricks' 2-storey Children's Book Store at 604 Markham St. (telephone 535-7011).

She estimates that 25% of the customers who flock to their book emporium are Jewish.

Judy Sarick says more good books are available for kids.

"And there's a trend now for Jewish mothers and fathers in a mixed marriage to be concerned about buying Jewish-oriented books for their children," she said. "Even if the parent isn't religious, he or she would like the kids to sample Jewish culture."

She has prepared for CJN readers a list of books and records she particularly recommends as Chanukah gifts.

She underlines one point: "Books are meant to be shared by the family. Keep in mind that it's a lot of fun reading aloud to your children."

She also remarks on one taboo: "I advise parents in search of such old favorites as the Nancy Drew or Hardy Boys series to take their business elsewhere. I don't mean to sound snooty about this, but I regard that sort of formal hackwork as mindless pap.

"Many children may enjoy such books, just as many adults enjoy escapist fiction. But it's the literature that stays with them, and here it's literature that we strive to sell."

For children aged 5 to 10, she recommends a $7.95 charmingly illustrated Chanukah tale by Marilyn Hirsh called Potato Pancakes All Around.

For children of about 10, or for adults to read aloud to their offspring, there is the equally fine Light Another Candle: The Story and Meaning of Chanukah by Miriam Chaikin, at $5.95.

Teen-agers will like: Soumchi, a $16.95 novel by Israel's best known author Amos Oz; City Of Gold and Other Stories retold from the Old Testament, by Peter Dickinson, beautifully illustrated by Michael Foreman, $19.95; and Second Star To The Right, a $1.95 paperback novel on the anorexia nervosa theme by Deborah Hautzig.

Noah's Ark, devised, written and illustrated by Jasper Dimond, is a unique participation cut-out-model-cum book at $12.95 for children of all ages.

Yussel's Prayer: A Yom Kippur Story by Barbara Cohen at $13.95 is pleasant for reading aloud to 3-year-olds.

Dorothy Butler has put together a useful Pelican paperback for parents titled Babies Need Books: How To Share The Joy of Reading with Your Child. And, to go along with it, Sarick recommends a delightfully illustrated board book titled Good Morning, by Dick Bruna, for babies 6 months and up at $3.95. "It demonstrates you're never too young to begin as a book lover," says Sarick.

Sarick says it's hard to pinpoint age groups for certain books. For example, a $2.25 amusingly illustrated folk tale by Margot Zemach titled It Could Always Be Worse is usually recommended for youngsters aged 5 to 10.

"But I also recommended it to a 40-year-old Jewish mother who said she wanted to read about somebody else's tzures for a change," recalls Sarick, chuckling. "And she absolutely loved it."

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Dollars for David campaign

Poster boy is symbol of needy kids

By
FRANK RASKY

TORONTO —

Take a good look at the cheery face of the 4-year-old Israeli boy shown in the accompanying picture as he plays the tambourine for Goldie Burstein of Toronto.

He's the new David in this year's Dollars for David Chanukah gift campaign.

You remember the old David.

He's the sad-faced, 4-year-old boy, chosen 10 years ago by Goldie Burstein as a child of Israel, both symbolically and actually.

Symbolically, he was the child of a broken home.

Child of disabled parents.

Child of a single parent.

Child of an emotionally disturbed environment.

Child of a war casualty.

Child of a financially deprived family.

Symbolically, in other words, David is representative of the 21,000 children in 725 day nurseries and homes for parentless youngsters cared for by the 850,000 members of the World Pioneer Women Na'amat.

Goldie Burstein, Toronto Pioneer Women volunteer worker, with a new David she met this year in Israel. [Israel Sun photo]

Heart of gold

Actually, David is also a real person. He was selected to typify the Israeli children aided by the $75,000 that the 4,000 Canadian members of Pioneer Women Na'amat hope to raise in this year's Dollars for David Chanukah gift campaign.

David was chosen by Goldie Burstein, a self-described "very emotional woman," described by her Toronto friends as an ardent Zionist with a heart of gold. The mother of three children and wife of dentist Dr. Jimmy Burstein, she's a Pioneer Women volunteer who gave birth to the David campaign.

It originated in 1973, when she was planning the traditional exchange of gifts at the family Chanukah party in her home.

But Israel's Yom Kippur War broke out that year and she said: "Now that there are so many orphans and deprived kids in Israel, let's broaden our Chanukah gift-giving this year and share with them."

And so, she selected as the emblem of what was to become an annual nationwide campaign, a poignant photo of David. The 4-year-old youngster was then being cared for in one of the Israel homes for parentless children sponsored by the Canadian chapters of the Pioneer Women.

But that was 10 years ago, and David is now 14.

Yet Goldie Burstein, on a visit to a neve-taf (day-night) child care centre in Tel Aviv this year, was reminded that the need for Chanukah gifts for deprived children was as great as ever.

There she spotted a new David — a 4-year-old Moroccan boy, one of the six children of an Israeli soldier who had been killed in Lebanon and whose mother had to work at day and night jobs to support her youngsters.

"My heart went out to the boy," she says. "He was so grateful about having a tambourine to play with. It made me realize how lucky we are in Canada.

"More important, it helped me realize there are still hundreds of needy children in Israel who are looking forward to receiving the gifts of books, games, dolls and toy musical instruments from warmhearted Canadians responding to our Dollars for David Chanukah gift campaign."

The original symbol of the sad-faced David with the beseeching eyes is still being used in the campaign. But for Goldie Burstein, the new David she met this year with the pleased look in his eyes is the symbol of the good cheer she hopes you'll bring this Chanukah to Israeli kids who'll really appreciate your gift.

For information, telephone these Pioneer Women presidents in the following Canadian cities: Marilyn Myers, Toronto [416] 636-5425; Fritzi Frankel, Ottawa [613] 733-9591; Trish Tolkin-Eppel, Hamilton [416] 627-9182; Grace Alter, Montreal [514] 735-1679; Doris Silver, Winnipeg [204] 334-3637; and in Windsor, Helen Glaser [519] 254-6613 and Ruth Booth [519] 966-2547.

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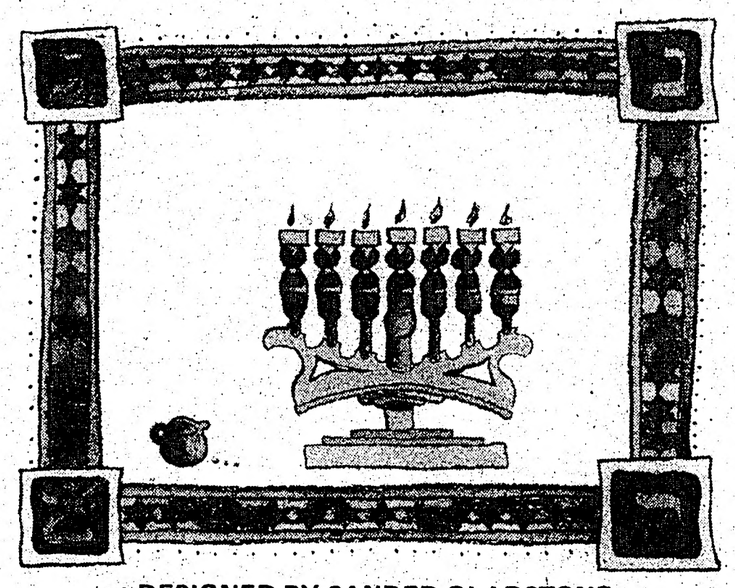

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Second career leads to Judaica collection

By
CYNTHIA GASNER

TORONTO —
A unique collection of Judaica — artifacts and ritual items — from the past to today's newly crafted items such as tallisim for women, is currently on display at the Canadian Hadassah-WIZO biennial at the Toronto Hilton Harbour Castle Hotel.

The collection is a presentation of Rochelle Treister, a former Torontonian who now lives in Houston, Texas (she's the wife of Rabbi Edward Treister, also formerly of Toronto) who operates a gallery of Judaica called Elijah's Cup.

The exhibit is on until Sunday, Nov. 27. All items are for sale.

Treister studied and researched sources in Jewish history extensively before she opened her shop and many of her rare Judaica objects are sold to synagogues, museums and private homes.

Treister attended the Associated Hebrew Day School, the University of Toronto and the Hebrew University in Israel. She majored in mathematics and physics and received a Master's degree in computer science in 1969 from the University of Pennsylvania — a long way from crafts and Judaica.

Treister says she "got hooked on crafts and especially Judaica," while she was studying chemistry in Israel. "Although I had no money, I spent my time haunting the various museums, gift shops and artisan shops . . . just looking."

It was during one of her three years of study in Israel that she became reacquainted with Ed Treister (his family name is Troister), whom she remembered from the University of Toronto. He had just completed his studies at the Hebrew Union College in Cincinnati and he was studying privately in Israel.

"We got married in Jerusalem in 1969," she says, "and we moved to Cincinnati — then Ed accepted a position in Dollard des Ormeaux, a suburb of Montreal where we lived for eight years. For the past four years we have lived in Houston where my husband has a pulpit."

After working with computers for 13 years, Treister decided to try something completely different for her "second career." She had learned a great deal about silver from her father Joseph Fleischmann, a jeweler and silversmith in Europe, who specialized in filigree work.

She says that "the worst thing that could happen to me if my store failed was that I would have been left with a wonderful collection of Judaica — not such a terrible fate! So I did it."

Today, Treister's enterprise has grown substantially in Houston and even faster in national and international sales. She has sold pieces to museums in Israel, the United States and Europe and this week, the Smithsonian Museum acquired a new piece of Treister's Judaica which was presented at a gala event.

Treister, a frequent speaker and well known writer and teacher on Jewish ceremonial objects, has not given up her career with computers. She is a consultant in developing computer systems for oil companies. But she admits that her great love is Judaica.

Among the more unusual items in the collection are traveling Chanukah menorahs, silver amulets and afikoman bags.

Several Canadian artists are represented in the collection — textiles by Temma Gentles and graphics by Sharon Binder.

Treister's collection of Jewish ceremonial objects range in price from $10 to $6,000. From Thursday, Nov. 24 to Sunday, Nov. 27, Treister can be reached at 787-5030.

Off-the-wall authors voice their humor

Book of lists now on record

By
FRANK RASKY

TORONTO —
Question: What are the names they're giving nowadays to Jewish girls born in the U.S. Deep South?

Answer: Faigie-Sue, Yentle-Faye, Roberta E. Lee.

Question: What are some of the great Jewish inventions you can expect to be marketed soon?

Answer: Lobsters with scales. Sweet Passover wine that can be used as ketchup. A telephone answering service that automatically screens out requests to buy UJA raffle tickets . . .

Well, you get the idea. They're some of the meshugena lists you'll find in The Unorthodox Record of Jewish Records & Lists recently waxed by Attic Records.

The comic collaborators who have compiled the lists and narrate them are two nice, off-the-wall Jewish boys: Toronto journalist Allan Gould and U.S. lecturer Danny Siegel. Their punny humor is as rye as a kimmel rye bread — and sometimes as seedy. Still, it makes a good Chanukah gift for Jewish party-givers.

Gould will be appearing at David Mirvish's Book Store at 2 p.m. Nov. 27 to autograph both the album and the book on which it's based, Jewish Records & Lists, published last year by Hurtig.

You may well ask: What's the price of the album? Gould may well answer — and, in fact, he does — that it's officially listed at $10.49.

But considering that one of the gag lists he and Siegel have listed is titled Jews So Unique They Have Actually Bought Things Retail, don't be surprised if you'll find it peddled wholesale — even though the outlet is retail — at $9.99.

Properly packed parcels ensure holiday delivery

OTTAWA —
The Chanukah holiday season is fast approaching and that means a large volume of gift parcels will be sent through the mail.

To ensure on-time, safe delivery, Canada Post is advising its customers to properly package and address parcels, and gives the following tips:

Fragile articles should be packed in rigid boxes and protected on all sides with cushioning material such as crushed newsprint, tissue paper or corrugated cardboard. Boxes should also be sealed firmly and all seams covered with strong packaging tape.

Other items which could be damaged if bent in transit should carry the words DO NOT BEND written in block letters above the address.

One problem that has beset many a mailer is that of loss or damage to a parcel. For protection against this possibility, Canada Post provides indemnity coverage.

Insurance is obtainable from any post office for an extra fee and you are provided with a receipt at time of purchase.

In the event of loss or damage you will be required to produce the receipt. If there is damage, the post office requires you to produce the damaged goods and all wrapping material.

No indemnity is available for uninsured items. For sending valuable articles, use the registered mail of money packet services. These services provide coverage to the limit of available indemnity and in accordance with the fee paid.

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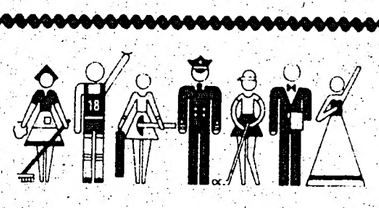

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From obscurity to ubiquity

Author is strong force on Jewish cultural scene

books

By
BERNARD BASKIN

Art & Ardor by Cynthia Ozick, Random House of Canada $22.50; The Cannibal Galaxy by Cynthia Ozick, Random House of Canada $15.50; The Lagan Rabbi and Other Stories by Cynthia Ozick, Obelisk Paperbound $10.50.

In an address entitled Toward a New Yiddish that Cynthia Ozick delivered in 1970 at the Weizmann Institute in Israel — and reprinted in Art & Ardor — she declared: "I am a writer, slow and unprolific, largely unknown, the most obscure of all the writers who have, so far, whether as visitors or pilgrims, addressed this conference."

That was more than a decade ago. Today, she seems to be everywhere. She lectures extensively, provides blurbs for new books, pens forceful and controversial essays, writes short stories and novels and makes pronouncements on Jewish issues that are widely recorded and discussed. Undoubtedly, she is a strong force and presence on the Jewish cultural scene.

Her literary talents are considerable and are coupled with an enviable knowledge of Jewish history and tradition.

Art & Ardor contains about 25 assorted essays and reviews of the past 12 years culled from a wide range of magazines. Impassioned and discerning, humorous and opinionated, they deal with themes as varied as the greatness of Gershom Scholom, the ambiguous criticism of Harold Bloom, the inability of John Updike to portray Jewish characters successfully, Freud's distortion of religion and the enduring contribution of such writers as Edith Wharton, Bruno Schulz, Maurice Samuel and I. B. Singer.

A number of her essays focus on feminist concerns. She abhors the notion that child-bearing renders women somehow intellectually different from men. It is wrong to reduce woman to her anatomy. Such a pernicious attitude she concludes is "death, death, death all the way."

She is convinced that unless the Jewish writer deals with material that arises out of his own life and background his work is doomed to be forgotten. "The fact is that nothing thought or written in the Diaspora has ever been able to last unless it has been centrally Jewish.

If it is centrally Jewish it will last for Jews. If it is not centrally Jewish it will last neither for Jews nor for the host nations. Rashi lasts and Yehudah Halevi lasts. Leivick will last, and Sholem Aleichem. Isaac D'Israeli did not last for Jews or for anyone; neither did that punative Jew of Toledo who wrote good Spanish poetry; neither will Norman Mailer."

Seventeen years after her first novel, Trust, Ozick returns to the novel form in The Cannibal Galaxy. The protagonist of this short brilliant story is the principal of a private, Jewish elementary school somewhere in middle America.

Joseph Brill is a refugee from the Holocaust, a bachelor and at 58, a self-doubting failure. His life undergoes a sudden and profound change when he is confronted by the mother of one of his "slow" students. She is a formidable intellectual who admonishes the one-time astronomer, would-be husband and father, and forces him to reconsider his life's choices.

Taut, daring, intelligent, witty — this book introduces provocative ideas that transcend the narrow confines of the story.

The Pagan Rabbi and Other Stories is a paperback reprint of a much admired group of beautifully-crafted tales. The title story is the strange and involved drama of an estranged, questing spirit who hangs himself from the very tree which had initiated him into Pagan sensuality.

A word of caution to the reader. Ozick's one-time literary mentor and exemplar was Henry James and some of her essays and stories suffer from an elaborately ornate style, intricate and clotted, that tends to get in the way of the meaning and action. But she repays careful and serious reading.

Sculptor May Marx with her cold cast bronze relief, Eitz Chaim.

Tree of Life sculpture revitalizing synagogue

By
MIRIAM CHINSKY

TORONTO — Eitz Chaim, Tree of Life, a 6-foot high cold cast bronze relief, is revitalizing Congregation Habonim, says its creator, sculptor May Marx.

The sculpture, an olive tree on a boulder-strewn knoll, its branches forming the words Eitz Chaim in Hebrew, was commissioned to serve a dual purpose.

Mounted against a panel of dark oak, it will be placed in the foyer of the synagogue as a beautiful and enduring piece of art where memorable events, a bar/bat mitzvah, a birth, a wedding, a tribute to loved ones, may be recorded.

It is also expected to provide a capital expansion fund of $100,000 which with interest, will enable the congregation to meet special financial obligations and promote future growth.

"Our membership fees are not high, and we felt this would help," says Marx. As a member of the congregation, she is donating her time and talent.

Anyone, including non-members, may reserve one of the boulders which symbolize the 12 tribes of Israel, with a donation of $2,500. And glistening bronze leaves, to be affixed in an arc above the branches of the tree, will cost $125 or $250, depending on size.

May's husband Karl, is having his parents' names, their place and date of birth, inscribed. "When our son looks at that, he will know about his great-grandparents. He will see one hundred years of history," says Marx.

Other inscriptions will read: "To our children and our grandchildren;" "in honor of our mother's 99th birthday;" "to those who died in the ghetto of Shanghai;" "to those killed at Theresienstadt."

Marx is convinced that the sculpture has been a catalyst. "There is a new sense of fellowship, of building something together. One person gives her home for a meeting, another offers to print our invitations. Everyone is excited.

"Our building has not been used enough in the past. Now we are planning a Chanukah dance and a games night. Parents of children in our religious school are becoming more involved.

"A feeling of community which has been missing for a long time is emerging."

Over 100 people attended a preview party held in the sculptor's studio on Elm Grove Ave. in mid-October. The congregation plans the official unveiling of the sculpture during an Oneg Shabat at the synagogue, 12 Hollaman Rd. [Bathurst-Glencairn area] Friday, Nov. 25 at 8.15 p.m., and the community is invited.

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Arts

Dancer Danny Grossman

Toronto's Grossman is hit in Jerusalem

music

By
RICK KARDONNE

"The Danny Grossman company clearly has a very human message to give its audience, and the eight dancers convey it with much imagination, color and enthusiasm."

So said the Jerusalem Post's Michelle Ben-Ishay, praising Toronto's Danny Grossman Dance Company which took part in the prestigious 1981 Spring in Jerusalem Festival, one of the grandest performing arts celebrations ever staged.

The Canadian government helped Grossman, who has performed with the likes of Rudolf Nureyev and Paul Taylor, to participate in this gala Jerusalem event, and the results were boundless acclaim and enthusiasm, similar to that encountered in all the world's major dance capitals.

"If this is Canadian contemporary dance, let us have more of it," suggested Britain's respected dance critic Clement Crisp.

Now, Toronto audiences will be able to see the Danny Grossman Dance Company in a full concert appearance at Premiere Dance Theatre at Harbourfront, Dec. 6-10.

The program includes his tongue-in-cheek look at sexual mores set to Jelly Roll Morton's blues classic Nobody's Business performed at Premiere Theatre's opening, followed by Triptych, set to the expressionistic music of Darius Milhud.

Opposite ends of the musical spectrum set the background for two other works: the baroque Francois Couperin for Curious Schools of Theatrical Dancing and Ray Charles for Higher.

Grossman's anti-militarist and pro-disarmament stance will be illustrated in two included works: National Spirit, a satire performed to a medley of traditional marches and anthems, and Endangered Species, whose inspiration came from Goya's series of etchings, The Disasters of War, as well as the anti-war art of Kathe Kollwitz and George Grosz. The dance is set to the music of Polish composer Krysztof Penderecki, scored for 52 strings.

Members of the Danny Grossman Company include Trish Armstrong, Randy Glynn, Pamela Grundy, Susan Macpherson, Judith Miller, Gregg Parks, Bohdan Romaniw, Stanley Taylor, and, by courtesy of Pointepienu, France Bruyere. For further information call 531-8350.

* * *

Speaking still of modern dance, Israel's Bat-Dor Dance Company received excellent audience acclaim and reviews during their October engagement in New York. Let's hope that next time they visit North America, they will also perform here in Toronto.

Bruhn brings fresh vitality

New era for National Ballet

By
HILARY HORLOCK

TORONTO —

November marked the start of a new fall season for the National Ballet of Canada . . . but that is not all. It is also the beginning of a new era for Canada's national company. Erick Bruhn, appointed artistic director June 1, has made major changes within the company that have given it a whole new look **without.**

The most readily apparent change is the new vitality and joie de vivre dancers bring to their roles.

Romeo and Juliet displayed this new quality, from the principals right through to the corps de ballet.

Two outstanding performances deserve special mention. Gregory Osborne, who joined the company as a soloist in August of this year, practically stole the show with his performance in the role of Mercutio, Romeo's rakish friend. Witty, cocky and endearingly compassionate, Mercutio dazzles both the ladies and men with his flamboyant, devil-may-care style.

Osborne acted the part beautifully, with the small touches of a self-assured cock of the head and flip of the hand rounding out a nearly flawless performance. His performances in Don Quixote on the 26th and 27th of this month are greatly anticipated.

Marco Pierin, formerly a principal with the Teatro alla Scala, also joined the company in August. His performance as Romeo displayed the marvelous talent this new young dancer, only 25, brings to the National. He, too, acted the part beautifully, for much of the success in the role comes not from technical accomplishment, but more from conveying a sense of intense love for Juliet and wild grief at her apparent death.

Kevin Pugh, long touted as the National's next major principal dancer, displayed his incredible ability to make the most difficult jumps and turns seem effortless. He and yet another new soloist, Yoko Ichino, open the third week of the program in the lead roles in Don Quixote.

In all, this year's Romeo and Juliet, like the entire company, seemed more alive, with more spark and enthusiasm radiating from the stage. This is not mere idle speculation, for the performance stood the test of one of the world's toughest critics. A 5-year-old child, seated in the next row, sat enthralled for the entire three hours of the performance, moving narry a muscle, save to "ooooo" and "ahhhhh" in all the right places. Asked if she liked what she saw, she replied, unhesitatingly, "you bet!"

The audience also liked what they saw at the world premiere of resident choreographer Constantin Patsalas's L'Ile Inconnue. The exquisite, free-flowing movements of the dancers were heightened by the creative costume design, using gossamer-light, filmy dolman-like sleeves to give the male dancers a billowing, windblown effect.

Creative use of the backdrop also added to the sensation of weightlessness.

Patsalas's choreography emphasized the liquid nature of dance, with movements flowing from one to the other almost without pause. An innovative use of lifts allowed the movement to continue uninterrupted.

Outstanding performances by Kevin Pugh and Yoko Ichino in the Sylvia Pas de Deux showed why many expect these two to be the next Kain and Augustyn. Pugh's spectacular jumps and the cleanness of his execution of even the most difficult moves make him a true artist of the ballet in the classic Rournonville fashion. Add to this Ichino's incredible pointe control and delicate grace of movement, and it is not hard to see why the pairing works so successfully. The two dance again in Don Quixote, at the O'Keefe, Nov. 23 to 27.

Although the timing was slightly off, Here We Come, choreographed by Erik Bruhn, worked well as a showcase for the talent of the male dancers in the company. "I've always stood for strength in male dancing and I will continue to do so," says Bruhn.

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Finney, Courtenay expected at Dec. 5 premiere

Benefit screening to aid TAU arts department

By
TAMMY KAROL

TORONTO —
Columbia Pictures is presenting the Canadian premiere of The Dresser, the story of an aging actor and his assistant, Dec. 5, at 7.30 p.m. at the York Theatre, 101 Eglinton Ave. E.

The evening will benefit the film and video department of the faculty of visual and performing arts at Tel Aviv University and is being sponsored by the Canadian Friends of TAU.

Albert Finney and Tom Courtenay, stars of the film, producer-director Peter Yates, and Ronald Harwood, the author, are expected to attend. Following the screening a reception will be held at the Four Seasons Hotel.

The Dresser, an acclaimed stage play, received the New Standard and Drama Critics awards for best play and was nominated for several Tony awards. It closed on Broadway last year and is now a traveling road show.

Set against the background of Britain in wartime, with the sounds of Hitler's air raids, The Dresser movie is about Sir, a grand actor and manager of a theatre company who gives his soul to his career, often at the expense of those closest to him. He is cracking under the strain of keeping his company on the road.

Particularly important to Sir's existence is his dresser Norman, who is equally passionate about the theatre and dedicated to his master, but fully aware of Sir's unreasonable demands.

Sir portrays an English actor who received his title from the Queen. This is the first time his role has been played by Finney, a veteran of the stage and screen.

This year he and fellow actors John Hurt, Maggie Smith, Glenda Jackson and Diana Rigg formed United British Artists — a company to produce plays to be filmed and taped for television. His most recent TV appearance was a CBS special on the life of Pope John Paul II.

Courtenay played the role of the dresser in 1980 when the play ran in London's West End. He won the Evening Standard award for his performance and was also nominated for a Tony during its Broadway run.

The film and video department of the faculty of visual and performing arts at Tel Aviv University was founded in 1972. Other departments in the faculty are theatre arts, musicology, history of art, and the Samuel Rubin Academy of Music, and a 3- or 4-year undergraduate degree (BA) and a Masters degree (MA) are offered in these disciplines.

There is no Masters program in the film and video department but there is a 3- or 4-year program leading to a Bachelor of Fine Arts.

The department offers international studies in humanities, social sciences and the arts, together with technical training such as script writing, production, direction, cinema photography and television and film editing.

Many members of the department's faculty are staff members of Israel's Educational Television Centre and work on Israeli television.

Co-chairmen for the Dec. 5 screening are Sam Filer and Toni Silberman.

The reservations-only premiere is being organized by Miriam Garvis, executive director for Eastern Canada, Canadian Friends of TAU.

Tickets are $75 per person and may be obtained by calling Susan Isaacs at the Toronto office of the Canadian Friends (416) 482-5077.

Receipts will be issued for income tax covering the donation portion of the admission price.

Albert Finney prepares for performance as King Lear with assistance from Tom Courtenay in The Dresser.

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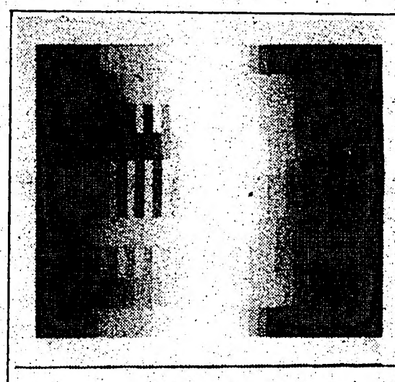

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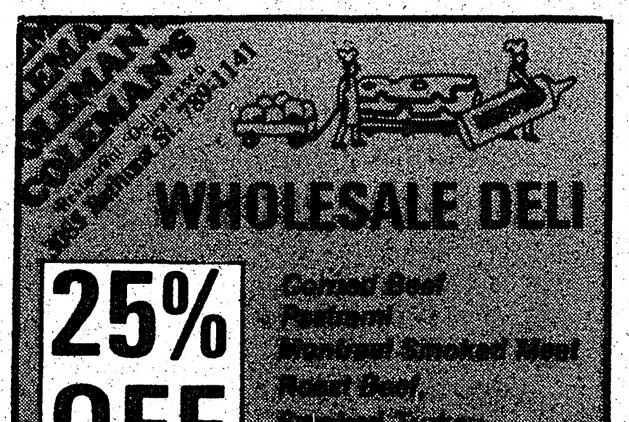

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Arts

Artist's love of people leads to greater creativity

By
CYNTHIA GASNER

TORONTO —
Suzanne Miller is an artist who has a dilemma. She loves to paint but also loves to be with people.

The animated 40-year-old artist who will be exhibiting at the Canadian Craft Show which opens Nov. 25 at the Automotive Building at Exhibition Place, resolved her dilemma by producing art pieces while communicating with the people who have commissioned the painting.

This combination, she says, has led her to "greater creativity and productivity."

"By getting my clients involved in the process, I gain new energy. I thrive on the interaction, while most artists would balk at the prospect of working this way. My commissioned pieces reflect my clients' taste, personality and temperament."

Bubbling with enthusiasm, Miller explains that she meets with her clients in the room where the painting will hang. She explores her clients' interests, involvements and color preferences "to get a feeling about them."

"As we talk," says Miller, "the images begin to appear to me as if they were on the wall and my client's feelings and my artistic thoughts begin to meld. As we continue talking, I begin to sketch as I interpret what I feel would be an appropriate painting for this client in this room."

Miller continues her painting in her studio at home and she returns to the client's room with the partially-finished work. "I complete the painting in the middle of the room with more input from the client at regular intervals.

"Although the idea and technique are entirely my own," she says, "it is my interpretation of the setting and the people which leads to a picture that is theirs in a special and personal way."

The slim, curly-haired artist says she has been involved with crafts and painting since her mother taught her to sew at the age of three. Her father was a partner in an art gallery and he was a "Sunday painter" who created an environment steeped in art.

Miller graduated in fine arts from the University of Toronto, studied at the Ontario College of Art and has taught art privately in a variety of media to all age groups. She also presents workshops for teachers on the creative process, print making and fabric art.

With the same philosophy of "individualistic" painting, Miller's specialty is also designing and painting silk scarfs. "I will take into consideration a person's hair, eyes and skin color, and I create a scarf which would suit that type of person."

As a bonus, Miller also shows each customer her best colors and the best way for her to wear the scarf.

Miller says her husband, Lorne Miller, executive director of the Baycrest Centre Foundation and their three daughters "just love to be involved and they often help me with little tasks related to my work."

At the crafts show, Miller's booth will be a "dazzle of color," with rows of silk scarves, challah covers, decorator cushions, and her paintings. The cushions start at $35, the challah covers at $15, scarves at $18, neck bows at $7, non-commissioned paintings start at $100, and commissioned paintings are arranged on an individual basis.

Miller can be reached at 665-2603 and her display at the crafts show will be featured from Friday, Nov. 25 to Sunday, Dec. 4. For more information on the crafts show, call 960-3680.

Suzanne Miller displays some of her art work.

Book Fair attendance surpasses expectations

By
PATRICIA RUCKER

TORONTO —
Attendance at this year's 7th annual Jewish Book Fair has surpassed expectations.

And some of the main beneficiaries of the increase have been Canadian authors.

Before the fair opened last week at the Leah Posluns Theatre, co-chairmen Estelle Viner and Hannah Schusheim were predicting that 8,000 people would attend. But as the fair drew to a close, Viner happily revised the figures upwards — to 10,000.

"And there were more Canadian authors than ever before," she added.

"One of the mandates of the Toronto Jewish Book Fair was to provide a forum for Canadian authors. The fact that the public is coming and appreciating them and buying their books is very important."

In addition to the regular attendance, the Book Fair was visited by at least 1,000 children, who were brought in by the Jewish day schools for special programs.

One of the most successful of these was a 1-woman show given by Rosina Fernhoff, an American now living in Israel. In a gripping 40-minute presentation called Mrs. Davidson's Story, aimed at the junior high level, she acted out a terrorist attack on an international school in Israel.

"Our programs stirred up interest outside the Jewish community," Viner commented. Samuel Pisar, the international lawyer and author of Of Blood and Hope, described as "a powerful commentary on this century," was interviewed on Betty Kennedy's popular radio show on CFRB, CTV's Canada AM, and CBC's The Journal.

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Tel Aviv markets are tangy, exhilarating experience

By SHELDON KIRSHNER

TEL AVIV —

The pungent Middle Eastern flavor of Tel Aviv is probably best evoked in its markets and in neighboring Old Jaffa.

When you're jostled in Tel Aviv's Carmel market or propositioned in Jaffa's flea market, you know that you have left the Occident and entered the Orient.

The transition can be startling if you're an innocent outsider. But the experience is undoubtedly exhilarating, even to a person used to polite, patient language and the tyranny of fixed prices.

Located in central Tel Aviv, off Allenby Street, Carmel market is redolent of frying felafel, green peppers, melons and the tang of briny olives and pickles.

On a hot day, the odours are particularly strong.

Usually, heaving throngs fill the market: elderly ladies lugging string bags filled with fruit and vegetables, young mothers coping with crying toddlers, Chassidic Jews in open white shirts and black caftans, virile men in T-shirts and tight shorts.

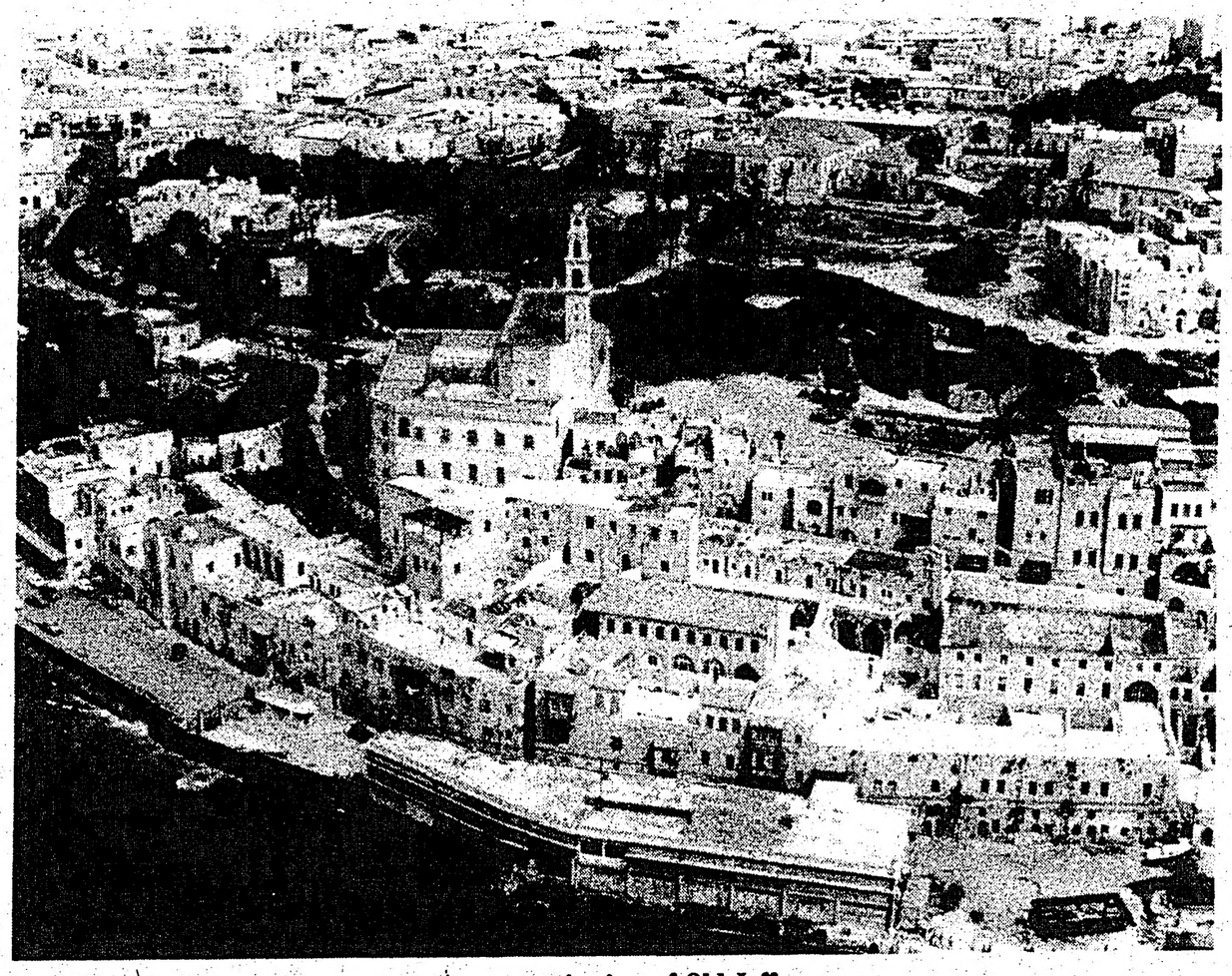
Everybody is looking for a bargain among piles of green grapes and layers of "designer" jeans. The vendors are known to lower their prices if the buyer persists long enough, or pretends he is leaving.

Carmel market is noisy and quarrelsome and tempers often flare when a merchant and a buyer fail to agree on a proper price.

No one seems inhibited here. On a recent afternoon, a tall black man dressed in white sashayed down the main thoroughfare, singing Shma Yisrael, and begging for alms.

And there was bemusement.

Some vendors threw coins into his brown pouch. Others shoved luscious red grapes into his purse. Shoppers, a look of puzzlement on their faces, couldn't figure out whether he was an Ethiopian Jew or a Black Hebrew.



A panoramic view of Old Jaffa.

I crossed Allenby and made my way to the Bezalel garment market, which is famous for its bargain basement prices.

On Beit Lechem Street, I saw 2-piece women's bathing suits for $4, bras for $3 and shoes for $12. With such markdowns, who needs discount prices? Predictably, the haggling never stopped.

They say that the felafels in the Bezalel market are the best in the country. Well, I tried one, helping myself to red hot sauce, hot peppers, purple cabbage and a mixed salad. Wonderful.

Feeling the need for dessert, I walked to King George Street, where the bakeries do a booming business. I selected a cheese Danish and it melted in my mouth.

It was time to sample the delights of the Shuk Hapishpeshim, the sprawling flea market in Jaffa.

Let it be said at the outset that it is not for the dainty. Or, to put it another way, the Eaton Centre it is not.

The flea market is dirty, raucous and thoroughly Middle Eastern. You'll find practically everything your heart may desire: Persian carpets, Turkish kettles, Syrian coins, Israeli bolts of cloth, Victorian prints, American maps, German appliances, French pots and pans.

If you think the flea market is exclusively for tourists, you're wrong. All sorts of people come here — from classy Israeli women and West Bank Arabs to curiosity seekers from Haifa and travelers from Canada.

The mood is light, but occasionally a bored merchant will collar you and lead you into his hole-in-the-wall for an inspection of his worry beads, or whatever he happens to stock. You're under no obligation to buy, but who can resist when the price is so apparently reasonable?

There is an Arab bakery on Yefet Street which Israelis from Metulla to Eilat swear by. It is owned and operated by Said Abou Lafiya and his sons and relatives. The Abou Lafiyas make the best pita, or Arab bread, in Israel.

No survey can prove this statement, but Israelis are wild about their pitas, buying them by the bagful at all hours of the day and night, straight out of the oven.

The heart of Old Jaffa, Kikar Kedumim, is hard by the Church of St. Peter's Holy Land. Ringed by nightclubs, cafes and shops, the square fills with visitors after the supper hour. For Tel Avivians, it is a popular rendez-vous point.

From the terrace of Michael's Aladdin nightclub, you can see a majestic minaret, the Mediterranean and the burgeoning skyline of Tel Aviv.

No where else in greater Tel Aviv is there such a view.

The boutiques of Old Jaffa are renowned for their quality jewelry, ceramics and paintings. But be warned: prices can be steep.

Browsing can be fun, too, for Old Jaffa is visually delightful. A few decades ago, it was the preserve of prostitutes and drug addicts. In its refurbished state, Old Jaffa is like a 19th century Turkish village with all the mixed blessings of modern times: graceful electric lamp posts, brassy neon signs and radios blaring loudly in the night.

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Travel

Boat tour a much more relaxing way to see China

By PHYLLIS KRASILOVSKY

NEW YORK —

My first trip to China on a land tour was so exhausting that I chose to return the easy way . . . by ship.

The itinerary of the Pearl of Scandinavia, the new Love Boat, sounded ideal since it allowed a chance to rest on days at sea between ports. Other advantages included an optional pre-sailing 3-day tour of Kyoto, Japan and a free 3-day stopover in Hong Kong's new Shangri-La Hotel at the end of the voyage.

I reckoned that the Pearl's mere 450-passenger capacity would facilitate faster moving disembarkations and land tour schedules. I also anticipated four extraordinary Chinese history lectures by Oxford scholar Prof. Giovanni Costigan.

The crew turned out to be a complete surprise. From the first cheery "Welcome aboard!" proferred by everyone encountered, the friendly greetings never once faltered. There couldn't possibly be a warmer staff from captain to deckland on any ship afloat!

The Filipino waiters and stewards particularly excelled in spreading bonhomie, but the Italian executive officers, Norwegian top officers, and English entertainment staff ran only short lengths behind.

The busloads of weary tourists that rolled up to the ship in Hsingang after spending three days in Peking were greeted by cheering waiters, and a balloon-fastooned gangplank which led to waiting officers ready with more greetings.

Immaculate staterooms were re-stocked with fresh fruit, iced drinks in refrigerators, and "Welcome Back" greeting cards from the stewards.

The Pearl was converted from a Finnish ferry into an attractive air-conditioned floating hotel a year ago. Most of the public rooms have a Scandinavian appearance, including the indoor swimming pool and sauna. The only thing the designer forgot to include were bathroom clotheslines and better accoustical material in the beautiful dining room.

More than 70% of the passengers are usually North Americans, largely from California and Florida. The average age on an August sailing was about 62. It figures. The fare is costly; yet it is a veritable bargain.

Since Chinese hotel accommodations and toilet facilities are chancey, it was a well-spent luxury to return to the comfort of well-serviced staterooms and modern bathrooms.

The bus excursions organized by the China Information Tour Service with the help of the ebullient cruise director, Orne Johannesen, are efficient and as thorough as time allows. The guides are intelligent, conversant in fluent English, courteous, and agreeable to answering all questions.

Unfortunately, in smaller cities like Dalian and Yantai, there are not always enough air-conditioned buses to go around. However, passengers psychologically prepared to accept some hardships in China keep fans and Reddi-Wipes handy and rarely complain.

On land tours one gets to see more cities, sample more types of foods, and to ride in a Chinese airplane. One also gets to see the beautiful rice paddies nearer to Hong Kong, to see Hangchow's classic West Lake, the ancient architectural building and boulevards of Naking, and cleaner pandas at a cleaner zoo.

One also gets to see the Yangtze River . . . but in many cases one gets to see too much.

The land tours include innumerable factories and innumerable speeches suffered in bare, chilling meeting rooms.

The endless speech-making and translations go on interminably, and provoke a mild inner hysteria since they are a cross between a Sid Caesar routine and a harangue given by boring teachers in a dismal classroom.

The land trips from the ship are more compressed and more festive. The factory visits include one fairly small rackety clackety silk mill, a factory where hideous shell pictures are manufactured, and a fairly awesome jade and ivory-carving one. Warm sodas are dispersed at the entrance and one walks through at a chosen pace.

More effort is put out for shipboard tourists. In both Wuxi and Shanghai huge banquets were preceded by toasts of "white lightning," (a Chinese vodka), and red wine hosted by city officials. Elaborate entertainment included musicians, singers, acrobats and magicians.

Table favors at various lunches and dinners included carved folding fans, jade chopsticks, silk scarves, embroidered handkerchiefs, and mobile papier mache dogs and cats.

In Yanai, each afternoon tea place setting held a pound bag of shelled peanuts in addition to innumerable kinds of cookies and sweets.

Chinese children are held most dear by most visitors because they are so captivating in their beautiful innocence and lack self-consciousness. The highlight of a land tour is a visit to a Chinese kindergarten where the children sing little welcome songs and an evening's musical performance given by slightly older youngsters.

Stops were usually made in Friendship Stores before returning to the ship. It was very comforting to be able to just drop packages in the stateroom instead of reshuffling suitcases for the next day's move on a land tour.

The days at sea did indeed provide a chance to recuperate from long bus rides and arduous sightseeing.

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Hawaii marks 25th birthday as part of the United States

By JAMES MONTAGNES

Hawaiian dancers at the Polynesian Centre in Waikiki. [Hawaii Visitors Bureau photo]

HONOLULU — Winter vacationers this season will have a chance to participate in celebrations for the 25th anniversary of Hawaii becoming the 50th state in the United States. Since that March 12, 1959, event there has been a great explosion in visitor facilities in all the islands of the Hawaiian group.

To this travel writer the greatest excitement in the islands, and especially in the Waikiki beach area of Honolulu, is watching the surfers. That alone, I sometimes feel, is worth the trip.

To watch the young men and women gracefully riding those huge waves as they come to shore is a sight I can watch for hours. The power of the waves if the surfer loses his balance is enough to knock a surfer unconscious. The force of those waves is terrific, as I found out while riding in a native outrigger canoe further south in the Pacific, on the island of Bora Bora in French Polynesia.

There is plenty more to enjoy and see in the Honolulu area. First of all there are the very wide sand beaches, sometimes practically uninhabited, at other times crowded with sun seekers.

After the crowds have gone to their hotels and dinner, you can watch the beachcombers at work with their electronic and magnetic "carpet-sweepers" looking for the money and jewelery dropped by the daytime beach occupants in the deep sand.

Honolulu and Waikiki are filled with tourist attractions, raging from the shopping centres such as the International Marketplace to The Polynesian Cultural Centre where representatives of most of the South Pacific island countries put on dances and craft shows for your entertainment and photography.

There are dozens of shops all over the Waikiki and Honolulu areas where you can easily feel you are in Asia.

Restaurants serve a vast assortment of foods from all over the world.

There are historic places to visit such as the Iolani Palace where the Hawaiian kings lived when the Americans came on the islands in the last century, and the memorial which has been built at naval base Pearl Harbor where the Japanese struck unexpectedly on Dec. 7, 1941, bombing the United States fleet and killing over 2,000 soldiers, sailors and airmen in the one day.

By air or by ship you can visit all but one of the other islands, all of which have a history of exploration by the Spanish, Dutch, English and Americans, and today are resort communities as well as centres of agriculture, exotic flower production, and a melting pot of humanity.

Largest of the islands is the island of Hawaii where volcanoes are the major attraction. In recent months there has been activity in Volcanoes National Park. When the volcanoes are not active you can drive along the rim of some of the craters, walk over the cold lava.

Also on Hawaii is the City of Refuge National Historic Park. It is on the island's west coast, a quiet palm-studded area with a small restored thatched temple. Around the temple is a palisade and both inside and outside the wooden wall are ancient wooden carved Polynesian tikis or gods.

There were good offerings before the tikis inside the palisade when I visited there. Here Hawaiians used to come to seek refuge from pursuit or attack in the days before the white man came.

On the island of Maui the major scenic sight is the Iao Valley, a volcanic valley with tropical growth covered mountains up to 5,700 feet (1,737 metres) high. In almost the centre is the Iao Needle, rising 1,200 feet (366 m) above the valley floor.

You can walk up part way for a view of the valley and the ocean in the distance.

Nearby is a cultural park, dedicated to the various ethnic groups making up Maui's population.

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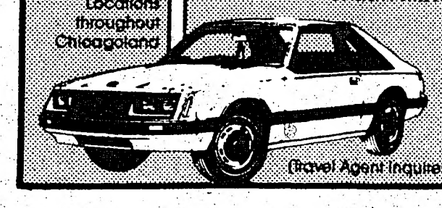

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Travel

Dreamy New Orleans

Time stands still in French Quarter

By
SHELDON KIRSHNER

NEW ORLEANS, La. — New Orleans' French Quarter inspires dreamy ruminations.

A city within a city, it is a place where time has stood practically still, where history comes alive at nearly every street corner.

Laid out in 1721, the French Quarter — or Vieux Carre — possesses a distinctive ambience that is almost unique in the U.S.

Boston and Philadelphia harken a traveler back to the past, but New Orleans keeps him there more than just momentarily.

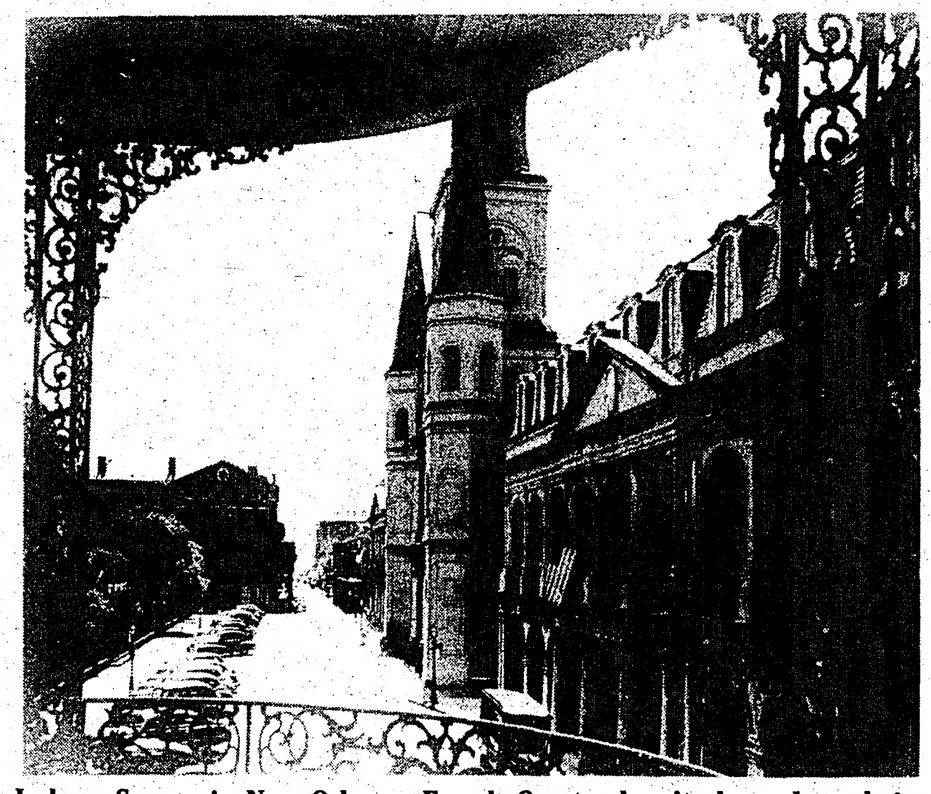
In the fabled French Quarter, you feel positively transported to an era when the horse-drawn carriage reigned supreme. Cars and trucks clog the Vieux Carre, a national historic landmark, but that doesn't matter. Your eyes are focused on the colonial and antebellum architecture so strikingly in evidence here.

Conceived by the French and influenced by the Spanish and the British, the Vieux Carre is distinguished by its intricate black - and - silver wrought-iron and cast-iron galleries, which, miraculously, have been preserved in the face of relentless architectural change.

Often enlivened by a profusion of plants and flowers, these galleries endow the French Quarter with that special elan for which it is so rightly renowned.

The quaintest galleries are on Royal Street, lined with chic art shops and musty antique stores reminiscent of the 19th century. Here, too, you'll find charming courtyards which, though rather seedy, exude an antiquarian charm.

Without a doubt, Jackson Square is the hub of Vieux Carre.



Jackson Square in New Orleans. French Quarter hasn't changed much in decades.

Referred to as Place d'Armes under the French, it was once a parade ground. Today it is the preserve of itinerant artists and strolling musicians, all vying for the tourist dollar.

On either side of Jackson Square — named for Andrew Jackson, one of the American presidents — are the Pontalba residences, the oldest apartments in the U.S. Built by Baroness Micaela Almonester de Pontalba in 1850, the block-long red-brick row buildings were designed for the wealthy.

One of them, housing the Louisiana State Museum Library, is open to the public. But the other one is occupied by affluent residents who don't mind shelling out exorbitant rents for the privilege of living in the refurbished flats.

The dominant building in Jackson Square is the Cathedral of St. Louis. Put up in 1794 and remodeled in 1850, it remains the oldest active church in the entire country.

On the left of the basilica is the Cabildo, where, on the second floor, the Americans purchased the territory of Louisiana from the French in 1803. A handsome colonial structure, the Cabildo served as a seat of government for France, Spain, the Confederacy and the U.S.

Now a museum of regional artifacts, it will be the site of a major international exhibition during Louisiana's world fair in 1984.

The exhibition, entitled The Sun King: Louis XIV and the New World, will consist of paintings, furniture, ceramics, prints, ironwork, maps, tapestries and maps celebrating the life of the monarch after whom the state got its name.

It will run from April 29 through October, and organizers are expecting something like 500,000 visitors.

The Presbytere, a stone's throw away, is a beautiful building as well. Originally a priests' home, it was for decades a courthouse and is now part of the Louisiana State Museum.

The old French market, constructed in the first 20 years of the last century, used to be a giant slave auction house. With the abolition of slavery, the colonnaded buildings were turned to better uses. Today, the complex contains restaurants, shops and cafes.

The Cafe Du Monde is particularly recommended, specializing as it does in hot beignets, square-shaped doughnuts smothered in icing sugar. The beignet, like San Francisco's sourdough bread, is a New Orleans institution and should be sampled. It is truly delicious.

Speaking of food, you should also stop in at The Original Maspero's, on 440 Chartres Street, a block from the Cabildo.

It is not sumptuous by any means, but this restaurant bespeaks New Orleans' past. Slaves were auctioned off here, and the notorious pirate, Jean Lafitte, planned his raids where innocent tourists now sit.

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Here's a love boat cruise and it's glatt kosher

By
FRANK RASKY

TORONTO —

"Kenaine hora and God willing," says Peter Ferens, rolling his eyes heavenward imploringly. He hopes the strictly kosher version of a Love Boat cruise that he's currently launching is the beginning of a mass trend.

Ferens is the Toronto travel agent who last week announced he was chartering an entire 90-cabin Greek luxury liner, at a cost of $25,000 per day, for a 14-day, glatt-kosher, rabbi-escorted Mediterranean cruise next Passover.

The Epirotki Line ocean-going ship The Neptune will embark from Athens in Greece and make stops in Israel, Egypt and Turkey. The cruise will cost from $3,169 up double occupancy, with passengers all flying from New York to Athens on a junket that extends from April 15 to 29.

"You've no idea how complicated organizing a tour like this can be," Ferens was saying last week from his PF Travel agency at 120 Overbrook Place in the Bathurst-Finch area [telephone 638-5560].

"We're negotiating with two Orthodox rabbis in New York," he said. "And we're in constant contact with the Epirotki executives in Athens to make sure the cutlery and dishes and other kitchen things are strictly kosher, especially for Passover."

He asks semi-jocularly: "How do you make an entire ship kosher? Do you dunk it in salt overnight? Perform a briss on the bow? Believe me, to charter a kosher Passover cruise that'll satisfy the most fastidious Orthodox Jew, you don't just slap together some matzos on the high seas and grab your money and run."

Ferens himself is a Conservative Jew, the son of Polish-born Zvi Ferens, who used to operate a drygoods discount shop at Queen and Sherbourne.

Peter Ferens

A 37-year-old charmer who stands 5-feet-6 ["I come from a family of Polish munchkins"], he used to teach communications at Sir Wilfrid Laurier Collegiate, until he opened his travel agency four years ago.

Why the switch? "Well, if you think the travel field is crazy, you ought to see the meshugenas who teach high school," he says, laughing. "The beauty of the travel business is that you can rove to the most exotic places, which you can't afford for yourself, vicariously."

He believes this is the biggest kosher cruise on such a grand scale ever to be attempted out of Toronto. He is planning a series of kosher bus tours from Toronto to Washington, DC, to Boston-Cape Cod, and to Ottawa and Quebec City — all costing less than $400 for transportation, kosher meals and overnight accommodations.

"Kenaine hora," he said, beseeching the heavens, "it will all come to pass."

Take a walk to David's Citadel

By
ORNA BEN AMI

[Jerusalem Plaza Hotel]
JERUSALEM —

Tourists should find interesting a visit to the Son Et Lumiere [Sound And Light Show] at the David's Citadel which houses the Jerusalem City Museum.

The Citadel lies on the northwest boundary of Jerusalem, alongside Jaffa Gate.

The Citadel is an elegant defensive system that has been enlarged and rebuilt over the ages by every conqueror of Jerusalem. The structure, as we know it today, is essentially Crusader period.

Its history begins in the second century BCE with the Hasmonean Wall, which surrounded the entire city. Into it Herod built three towers, only one of which is still standing, the erroneously named David's Tower. When the Romans razed the city in 70 CE, Titus commanded that the towers be left standing as a symbol of the power of Rome.

In many ways the architecture of the Citadel reflects the rich history of Jerusalem, as each conqueror left his mark by rebuilding or modifying the area.

Today the Citadel houses the Jerusalem City Museum, presenting the history of Jerusalem with the aid of multi-screen audio visual slide shows as well as a fascinating exhibition of 67 dolls depicting the various faces of Jerusalem's population.

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Blue Notes, Flying Bagels and Wolverines

BB hockey monickers departure from drab ABCs

sports scene

By GARY COHEN

It wasn't quite as easy as A, B, C, but the B'nai B'rith hockey league teams have finally gotten around to taking on their permanent club monickers for the current season.

Up until now, the clubs have been identified by alphabetic notations [Canyon A, Don Mills B, etc.]. To familiarize readers with the new names and allow you to connect them with the appropriate teams, Sports Scene will be running both designations for the next few weeks [Canyon A Satellites, Don Mills B Axemen]. After that, we'll drop the letters and you are on your own.

And for those of you who are thinking "well, what's in a name anyways," take a gander at the images conjured up by some of the following tags.

In recent A Division games, Toronto Freedom B Team Mates got three goals and an assist from Neil Goldenberg en route to an 8-1 trouncing of Canyon A Satellites; and Dave Mikelberg collected two goals and an assist to place Forrestdale A Big Steel Man to a 5-1 victory over Toronto Freedom C North Stars.

In B Division action, Dave Stein scored a pair to lift Canyon C Kings to a 4-2 win over Canyon D Crush; Alvin Merman notched the hat trick, including the winning goal, and Ted Granofsky replied twice in a losing cause as Maccabiah A Red Wings edged Manor Metropolitan A Wolverines 5-4; Earl Klein was in on all his club's scoring as he notched two goals and three assists in Upper Canada A Bruins 5-3 victory over Forrestdale B Sting; and Moe Benaim counted a pair, including the decisive marker, as Toronto Freedom F Blue Notes dumped Toronto Freedom E Realtors 4-3.

Still in B Division, Bob Sherkin had a hat trick and Jules Mikelberg scored a pair as Forrestdale C Flyers skated past Leonard Mayzel B Red Hawks 6-1; Howie Axelrod was unbeatable between the pipes as Don Mills B Axemen blanked Leonard Mayzel A Black Hawks 2-0; and Mark Lee collected the winning goal as Don Mills A Wasters edged Toronto Freedom D Feathers 3-2.

In C Division games, David Leranbaum supplied two goals and an assist as Mixed A Marauders handed Forrestdale D Blades their first defeat of the season with a 5-3 verdict; and Phil Naiman and Mark Alter each contributed a pair of scores as Maccabiah C Bruins tripped Canyon E Flying Bagels 6-4.

Updating scores from two weeks ago [space didn't allow coverage last week], in A Division it was Toronto Freedom A Whalers 4, Canyon B Brokers 0.

In B Division games, it was Maccabiah A Red Wings 4, Upper Canada A Bruins 1; Don Mills A Wasters 5, Manor Metropolitan A Wolverines 1; Leonard Mayzel A Black Hawks 6, Leonard Mayzel B Red Hawks 0; Canyon C Kings 3, Don Mills B Axemen 1; Toronto Freedom D Feathers 3, Canyon D Crush 1; Toronto Freedom E Realtors 6, Forrestdale C Flyers 2; and Forrestdale B Sting 1, Toronto Freedom F Blue Notes 1.

In C Division contests, it was Don Mills C Princes 12, Maccabiah B Weiss Guys 2; Toronto Freedom H Plumbers 9, Mixed A Marauders 1; and Toronto Freedom I Miners 5, Canyon E Flying Bagels 0.

* * *

Israel officials are currently investigating whether two American basketball players married their Israeli wives because they were in love or because they wanted to play basketball in Israel.

The Israeli interior ministry reports it suspects that players Pessah Daly and Mark Rankin married Israeli women in civil ceremonies in Nicosia two weeks ago in order to get the citizenship papers they need to play for an Israeli basketball team.

The two previously tried to convert to Judaism to ease the process of becoming Israeli nationals, according to the ministry, but their applications were rejected because the conversions had been improperly conducted.

Earlier this year, basketball star Earl Williams, an American-born player who had come to the Maccabi Tel Aviv team via the Detroit Pistons and Boston Celtics of the NBA, also triggered speculation about eligibility shenanigans.

Williams, whose conversion to Judaism last year met with some skepticism from many Israeli basketball officials, recently announced he has signed a contract to play for a team based in Bologna, Italy.

The issue of conversion for basketball players arises from a rule which allows each team to bring in one non-Israeli player of Jewish birth and one of non-Jewish birth. When a non-Israeli player of non-Jewish birth becomes a convert, he makes room for acceptance by an Israeli team of another non-Israeli player.

Because of the view that some conversions are done for the sake of the basketball teams and not because of a sincere interest in Judaism, the conversion rule has been amended beginning this year. The new ruling allows for each team to acquire two foreign players, regardless of religion or race.

But the Daly-Rankin incident hints that eligibility problems still exist for the Israeli league.

* * *

For those who want to celebrate the Festival of Lights in communal, athletic fashion, the 7th annual Chanukah Run For Freedom will take place at the northern branch of the Jewish Community Centre on Sunday, Dec. 4.

Starting from the JCC at 9 a.m., runners, joggers and walkers will be able to choose between 4-, 10- and 16-km courses for their holiday trek. The run will be followed by a short Chanukah service and brunch at the JCC, scheduled for 11 a.m.

For more information contact Eva Karpati at 636-1880, ext. 235.

* * *

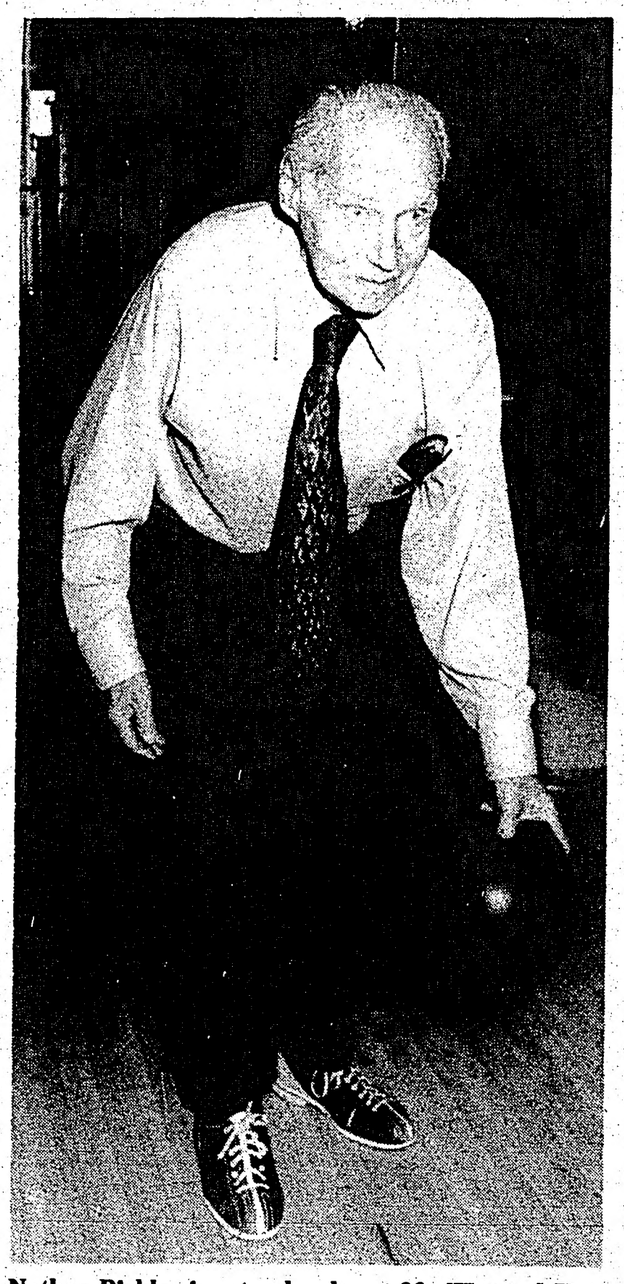
On Saturday, Nov. 26, the Maccabiah Lodge of B'nai B'rith will be presenting its 2nd annual Grey Cup Monte Carlo Night at the Toronto International Centre on Airport Road.

Taking place on the eve of Canada's biggest gridiron contest, the evening will feature blackjack, wheels of fortune, special prize draws, bingo and an auction.

With the theme on football, team jerseys and autographed footballs from contributing CFL and NFL teams will be among some of the items put up for sale. Cash bar, food and beverages will also be on tap.

And it goes without saying that Grey Cup time brings with it its own brand of excitement — an atmosphere the organizers hope to capture for the 1983 Monte Carlo Night festivities. Last year, 1,200 people attended the event.

Things get under way at the centre at 7.30 p.m.



Nathan Richler is a top bowler at 92. [Howard Kay photo]

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Enkephalins and endorphins are "natural opiates"

Runner's high is more than psychological lift

By
DR. JOSEPH LEVY

For three months this past year I was unable to run as a result of an unfortunate car accident. There have been few periods in my life that have been more depressing than that three month abstention from jogging.

Now that I've been back to jogging for almost two months and have run a "relaxing" 42 minute 10 km race, I once again feel like a gazelle. Each day for about an hour I drift off into another world that provides me with a "high" different from any other experience in life.

Millions of joggers in North America experience this happy oblivion known as "runner's high." Joggers describe it as a trance-like state in which movement seems effortless, mind, body and environment are fused together, and the mind seems to wander off into the most creative and divergent type of thinking.

This state of euphoria and suspension of reality can be so intense that many joggers become oblivious of their surroundings and may be injured as a result.

Some research would seem to indicate that the runner's high, far from being mainly a psychological lift as was generally speculated, may be caused by release of chemicals inside the body.

The chemicals getting most attention, enkephalins and endorphins, affect the body so much like opium that scientists call them "natural opiates." In other words, millions of joggers may be tripping out on the body's own version of morphine or heroin.

With an estimated 30 million North Americans jogging more or less regularly, runner's high is a curious phenomenon among runners and non-runners. A recent article in The Journal of Orthopaedic and Sports Physical Therapy reviewed the latest scientific literature on this subject, discussing endorphins in detail. As a result of some fascinating experiments, the researchers speculated that the body calls upon endorphins during heavy exercise because they may be the body's natural way of dealing with pain that would otherwise be unbearable.

Endorphins were discovered only in 1975, and research on their role in runner's high hasn't been conclusive. However, they are involved in such bodily functions as obesity, depression, reproduction, menstruation, to only name a few key functions of the body.

It is also speculated that Chinese acupuncture might work by releasing endorphins and other pain suppressing chemicals. But only time will tell whether joggers and Chinese doctors have been tapping into the same chemicals.

If runners' high is connected to enkephalins and endorphins, the link might help explain runners' "addiction" to the activity. In addition, it would permit many clinical therapists to prescribe "jogging" in much the same way they would prescribe other more traditional thepaples.

Needless to say, while the jury is still out on the therapeutic values of jogging, many professionals are already using jogging as a primary therapeutic modality or as an adjunct with other therapies.

Psychiatrist Robert S. Brown of the University of Virginia at Charlottsville, who says it dawned on him one day that "nobody jogging down at the track ever appeared depressed," finds that the exercise works better than pills in controlling depression.

About 70 per cent of all his patients, he says, are depressives, and all but 15 per cent to 20 per cent show "quick benefit" after only a week of running.

Halifax group promotes Judaica education

HALIFAX —

The Judaic Education Library Society, headed by Sam Jacobson, was incorporated recently under the Societies Act of Nova Scotia.

The society's main objective is "to advance the level of education throughout the Canadian community in the field of Jewish affairs and public relations."

To do this, it provides, free if possible, public and university libraries with publications of Jewish concern on subjects of history, culture, traditions, literature, the humanities, sciences and philosophy.

It has already distributed books to more than 55 university and public libraries across Canada.

In addition to Sam Jacobson as chairman, the executive of the society consists of: Frankly Medjuck, secretary-treasurer; Lester Pink, distribution and publicity; Simon Gaum, literary chairman; Jack Rafuse, Dr. Jayson Greenblatt and Ben Prossin, directors.

The society depends solely on private contributions for which income tax receipts are issued. Honorary memberships are available at $100.

Those interested in assisting the society may do so by forwarding contributions to Judaic Education Library Society in care of Franklyn Medjuk, PO Box 1074, Halifax, NS, B3J 2X1.

West Bank, Gaza threat to Zionist ideal: Avineri

By
SHELDON KIRSHNER

TORONTO —

Israel would fall short of achieving the "Zionist dream" if it incorporates the West Bank and the Gaza Strip, says the former director-general of Israel's foreign ministry.

Shlomo Avineri, who held the post until the Labor government was defeated by Likud at the polls in 1977, said that incorporation of those areas would lead to a binational state.

"That's not exactly the Zionist dream," he said at the Jewish Book Fair.

Author of The Making of Modern Zionism, Avineri said that such a state would have a population of 40% Arabs. Under a binational system, the Hebrew University professor said, jobs and political power would have to be apportioned by percentage.

And if Arabs were not given full civic rights, Israel could be another South Africa, he warned.

Avineri, who spoke on the Future of Zionism, suggested that Israel should be ready to relinquish territory on the West Bank and in the Gaza Strip if a credible Arab leader expresses a willingness to live in peace.

The Israeli academic, an internationally known expert on Marxism, said that Israelis are in the midst of a profound debate on the future of the territories.

Israelis who support the Labor Party and groups with similar platforms believe that the continued existence of a Jewish state may be incompatible with the absorption of 1.3 million Palestinian Arabs from the West Bank and the Gaza Strip.

Israelis who back the present government disagree with that thesis, contending that the state's Jewish and Zionist content is enriched by the incorporation of these territories.

This debate, which has been going on since the 1930s, will force Israelis to make agonizing choices, Avineri predicted.

Wartime fliers plan reunion

WINNIPEG —

A world reunion of wartime aircrew will be held here Sept. 6-9, 1984 and the 4th Commonwealth Wartime Aircrew Reunion Committee is looking for flyers.

Previous reunions were held in 1970, 76 and 80 and a spokesman for the committee said they are looking for anyone who ever flew in an air force of the British Commonwealth.

"The purpose," he said, "is to reunite comrades who have a special bond between them, by virtue of their unique experiences and recognized contributions to the peace and freedom enjoyed for almost four decades."

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MIAMI BEACH, WATERFRONT, Newly Decorated, Large furnished apartments, Full Kitchens, near Shuls, Beach, Transit. Free Maid Service. Monthly or Seasonal. 305-538-4060.

FLORIDA CONDOMINIUMS FOR RENT

North Miami Beach — Coastal Towers. 12th floor, 1 bedroom suite, breathtaking view, luxuriously furnished. 2 responsible adults. Jan., Feb., March. $1,275 U.S. monthly. 497-7748. 789-3245.

Waterfront North Miami Beach. Seasonal rental. 3 month minimum. 1 bedroom convertible 2 baths, beautifully furnished, opposite beach and waterway, heated pool, card room, near Bal Harbor & new 163rd Street mall, hotels, off Collins Avenue. (305) 498-2659.

"Bonaventure"-Hwy 84 & Broward Mall, Fort Lauderdale. 2 bedroom 2 bathroom fully furnished garden apt., pool, tennis, golf, spa, shopping. $1,200 U.S. per month; negotiabale for longer periods. 638-3748 after 6 p.m.

Lavers Tennis Resort, Delray Beach. Luxurious 2 bedroom, 2 bathroom. Available except Christmas, by day, week, month. 445-8399.

FLORIDA CONDOMINIUMS FOR RENT

Hallandale. Luxury condo, ocean view, 1 bedroom convertible. Fully furnished, all amenities. Available for season. 677-6175 days 678-1519 evenings.

Sarasota Keys. 3 bedrooms 3 baths, luxury townhouse, waterfront. $1,800 U.S. Dec. through April 15. $1,200/monthly off season. 961-1174 evenings & weekends.

North Miami Beach, Florida — Coastal Towers. 2 bedroom (split) 2 bath, eat in kitchen, 2nd floor, facing water, excellent condition. Low 80's. 412-441-6007.

Miami Beach, Byron Avenue at 82nd Street. Beautifully furnished, 2 bedfooms, 2 baths, pool, sauna, close to beach, shopping. Jan. & Feb. $1,000 monthly. Call 1-305-866-8382 evenings.

North Miami Beach. 2 bedrooms 2 bathrooms, completely furnished. Available December or January. 447-6241 after 4:00 p.m.

Miami Beach, Plaza of the Americas Condo, Seasonal and Yearly Rentals Available. Walk to Beach, Restaurants, Movies, Shopping Centre, Fishing Pier and Other Main Attractions. Beautifully Furnished, 1 and 2 bedrooms reasonably priced. Plaza Realty, (305) 949-7923, (305) 932-4656.

Singer Island. Palm Beach. 1 bedroom convertible, fully furnished, 2 full baths, on the ocean, beautiful beach. Available Feb. 4-Mar. 3. Days 368-3344 — Evenings 498-8855. 881-1210.

Miami. Rent a luxurious decorator furnished 1 bedroom. Dadeland. Can accommodate 4 people. Facilities include 5 pools, 4 tennis courts, 6 raquet ball courts, billiards, gym & more. Available Dec. 1 for season. $1,200 U.S. monthly, includes utilities. Car available. Days 763-4935. (305) 382-1367.

Pompano Beach. Furnished 2 bedroom. 3 months minimum. Available immediately. 881-6965.

Palm Aire-Pompano Beach. Decorator furnished, 2 bedrooms 2 baths. Available immeidately. 3 month minimum $1,400 U.S. monthly. Days (914) 737-6798. Evenings (914) 739-5813.

Miami Beach. Attractive furnished 1 bedroom condo for rent across the street from ocean, 65th Street. 787-7410.

Hallandale. On the ocean. 1 bedroom, 1½ baths. For month of March. 441-3635. 787-9565.

Hollywood at Hillcrest Country Club. Beautifully furnished 1 bedroom apt. Outstanding location, close to everything. Available January 15. 445-2901.

GOLF COAST, BRADENTON, SARASOTA, 1 Storey Condo adjacent Tower Square, 2 Bedrooms, 2 Bathrooms, Pools, Tennis, $750.00 U.S., 768-2813 evenings.

FLORIDA CONDOMINIUMS FOR RENT

ARLEN HOUSE EAST
Penthouse convertible, prime view, 2 bths., completely furn., from Jan. 10, 3 mos., $4,000 U.S. funds. 223-2588, 226-4343.

Luxury 2 bedroom 2 bathrooms. Plaza of Americas, opposite Newport Hotel and ocean. 163rd & Collins. Pool, tennis, recreation centre. $70 U.S. daily. Minimum 1 month. 252-2521, 665-8351 Mrs. K.

Lovely one bedroom 2 bathrooms, convertible den. Beautifully furnished, Collins & 172nd St. near Rascal House and ocean. Pool, $50 U.S. daily. Minimum 1 month. 252-2521, 665-8351.

FLORIDA CONDOMINIUMS FOR RENT OR SALE

Miami Beach - Indian Creek & 35th St. For Sale or Rent brand new 2 bedroom apt. For more information call Toronto 782-4626. New York 253-0258.

Hallandale Avant Garde on Ocean. 1 bedroom plus convertible den, 2 complete bathrooms. Beautifully furnished. Available immediately, minimum 3 months, $1,250 U.S. monthly. Terms available for purchase. 223-2399, 223-4522.

FLORIDA CONDOMINIUMS FOR SALE

West Palm Beach. Century Village. 2 bedrooms 1½ baths. Upper floor, central air, fully furnished, steps to pools, Shul, clubhouse. $44,000. Weekdays 663-1015.

Miami Beach. New building, corner apt. facing Indian Creek. Luxury furnishings, near 36th Street, winter season. (212) 275-2919.

Pembroke Pines Park Place. I can help you make a great buy this season. 1 to 3 bedrooms; pools, tennis, golf, clubhouse; security. Owner/resident: Myra Rubenstein, Realtor. (305) 432-8786. Local (416) 665-3661.

Arlen House East, 2 bedroom convertible, overlooking pool, 2nd floor, fully furnished. $89,000 U.S. 929-0188, 445-1012.

Hallandale. Parker Tower. Luxury condo, convertible, 2 baths, high floor. Ocean-view. $109,000 U.S. Firm. Also large 1 bedroom 1½ baths 2nd floor. $57,500 U.S. Firm. (305) 864-2825.

Arlen House East. 1 bedroom 2 baths, 4th floor. Beautifully furnished, must sell. 226-0538.

Winston Tower 500. Approximately 2,000 sq. feet. 2 bedrooms 2 baths, near Rascal House, wrap-around balcony, fabulous view, furnished. Sacrifice. 226-0538.

Distress sale, at Hollybrook, free golf and tennis, Hollywood Blvd., near shops, large furnished 1 bed 1½ baths, screen patio, security. I have photos. $46,000 U.S. (204) 888-6555, Wpg.

FLORIDA CONDOMINIUMS FOR SALE

Arlen House East. 2 bedrooms, 2 baths, 5th floor, fully furnished, immaculate, screened balcony. All amenities. 636-2379.

FLORIDA HOUSES FOR SALE

LAKE WORTH, FLORIDA, beautiful 3 Bedrooms on lake front. Mint condition on half acre. Landscaped. All amenities including Micro wave. Reasonable. 9¾% mortgage. 933-8753.

Central Miami Beach
Spacious one storey home - 3 Bedrooms, Two Baths - Maids' room & bath. Walk to Schools, Golf, Shopping and Synagogues. Large lot, fine neighborhood. $175,000. Phone (305) 673-6835.

HELP WANTED

Notice to Advertisers — the Ontario Human Rights Code prohibits discrimination because of age, sex, marital status, race, creed, color, nationality, ancestry or place of origin. In compliance with this code. **The Canadian Jewish News** reserves the right to make the necessary changes in advertising copy.

Jewellery Importer requires capable, responsible individual to work with merchandise. Downtown, Shomer Shabbos. 977-4274.

Bookkeeper - Secretary
Busy office requires person with initiative and experience. A good work record is essential along with bookkeeping & general secretarial skills. Yonge-St. Clair area. 485-5715.

Part-time - 2 evenings weekly & Sundays. Reception & clerical duties. 924-6211 Mrs. Speisman.

HOUSES FOR RENT

Bathurst/Steeles. Furnished Semi. 3 bedrooms, den, piano. Income from basement apt. Available Jan. 1/84 - July 31/84. $1,100 monthly plus utilities. References. 665-6380 evenings.

Bathurst-Wilson. Lovely 3 bedroom sidesplit. 2 bathrooms, finished basement, central airconditioning, broadloom, drapes, 3 appliances. $750. Immediate occupancy. 633-9883.

A.E. LePAGE
REAL ESTATE SERVICES LTD • REALTOR

***Bathurst - Steeles**
$1,100 a month on crescent. 4 bdrms., 3 baths, family room. W. Peddle 889-9330.

BATHURST-FINCH
Large 3 bdrm., 3 bath, den, fireplace. $800/mon. Call **EVA HALAS, 481-2451,** G. Halas Rlty.

SPRING FARM RENTALS

Bathurst & Steeles
$775 per month. Detached dwellings. 3 bdrms, 2½ bathrooms, family room with fireplace, double car garage, T.T.C., walk to synagogue, community centre. 881-8293 or 449-1746.

Classified Ads

HOUSES FOR SALE

MISTER REAL ESTATE INC.

Bathurst - Palm Drive $219,500
New listing! Det. bungalow, 3 bdrms, central air, appliances, security system & basement apt. For viewing, call Barbara Teichberg 224-2800.

* * *

Bathurst Village - 2 To Chose From!
4 bdrm bungalows, dble garage, Hollywood kitchen, finished rec. room + walk-out, one block to synagogue & TTC. Call Mary Fenyess 224-2800.

* * *

Bathurst - Steeles — New Home
Over 3,000 sq. ft. 4 bdrms, main floor family room & den, oak circular stairs, whirlpool, skylight. Yours for $234,900. Call Shelly Teichberg 224-2800.

* * *

Yonge - Steeles
3 bdrm condo. apt., huge living & dining. Only $15,000 down to one mtge, 12½% for 3 years. Shows extremely well. Faces east. Paul Pister 224-2800.

* * *

Bayview-Willowbrook $135,900
Two storey, 4 bedroom, huge living and dining rooms, main floor family room, circular staris, main floor laundry room. Vendor bought! Paul Pister 224-2800.

* * *

Bathurst & Steeles - Must Sell Today!
Vendor leaving town. Any reasonable offer won't be withheld. 4 bdrms, 4 baths, spiral staircase, family room + fireplace, self-contained basement apt. Fast sale $129,900. David Leranbaum.

* * *

Bathurst-Finch
Freehold townhouse, $104,900, 3 bdrms, eat-in kitchen, fireplace, walk-out basement, 10¾% mtge. Annette Lipton 224-2800.

* * *

Bathurst - Steeles $234,900
Magnificent new homes. 3,200 sq. ft., 4 bdrms, family room, den, gourmet greenhouse kitchens, skylights, whirlpool, ceramic floors, ready for personal finishes, steps to park and synagogue. Priced to sell. Call Ed Levin 224-2800.

* * *

Bathurst & Steeles "Beauty"
A must to view, 2 storey det. 3 bdrm, 3 baths, premium lot, close to synagogue, shows like model at only $115,900. David Leranbaum 224-2800.

* * *

Bathurst & Steeles $133,500
4 bdrm, 2 storey, dble garage, main floor family room & laundry, close to all. On the Park +++ Call Sara Bodnoff 223-5100.

* * *

Leslie-Cummer New Listing
Builder's home, absolutely gorgeous 4 bdrm backsplit on breathtaking ravine lotr, ceramics in kit & foyer, dark stained oak floors, main floor family room + fireplace, prof. finished basement. $139,900. Call Bev Burstein 223-5100.

* * *

Finch - Bathurst
Large 3 bdrm semi, ensuite bathroom, main floor family room, open fireplace, garage. Vendor Bought! Mr. Verrall 224-2800.

* * *

Bayview - Romfield Court
Executive 2 storey, 3 bdrm, master ensuite, family room, fireplace, huge kit., 5 appliances, central air, garage, won't last! Joe Salomon 224-2800.

* * *

Price Reduced Again!
Immaculate all brick 3 bdrm, 2 storey, 3 baths, finished bsmt + 4th bdrm, many extras. Steeles & Leslie. Asking just $118,000. Stuart Farb 224-2800.

* * *

Leslie - Cummer
$71,900 - 3 bdrm split townhome, den + much more, garage. Olga Verrall 224-2800.

* * *

Just Listed - Spring Farm Development
3 bdrms, 3 baths, large family room, fireplace, premium lot, lots of upgrades, only $122,900. Won't last. David Leranbaum 224-2800.

* * *

Garnier Court - Bayview S. of Steeles
Three beautiful 4 bdrm mansions, 2,600 sq. fet. to 3,200 sq. ft. on the ravine. All better than new. Priced from $309,900. Call Stuart Farb 224-2800.

* * *

Bathurst - Steeles North
Luxury 2 storey, family room, fireplace, ultra eat-in kitchen, central air, garage, must be seen! Joe Salomon 224-2800.

* * *

Avenue Road - Eglinton Bargain!
$146,900 duplex. 2 bdrm suites, garages, move-in condition. Mr. Verrall 224-2800.

* * *

Bathurst - South of Steeles
Gorgeous 4 bdrm backsplit, all levels compl. finished, huge eat-in kit., many extras, 156' deep lot, garage. Joe Salomon 224-2800.

* * *

Bathurst - Invermay
9% mtge! 2 storey, 3 bdrms, finished basement, move-in condition, many extras. Call Evelyn Pollock 224-2800.

* * *

Bathurst - Rockford $136,900
Best Buy! 3 bdrm bungalow, ensuite bath, beautifully finished basement, garage. Move-in condition. Olga Verrall 224-2800.

"EVERYTHING WE TOUCH TURNS TO SOLD"

HOUSES FOR SALE

MISTER REAL ESTATE INC.

Be Your Own Boss!
Deli-Catering-Take-Out-Food business in busy Bathurst & Eglinton area. For details call Raya Lenskis 224-2800.

* * *

Asking Just $40,000
For this fully equipped & long established bakery business, busy Bathurst-Eglinton location. Call Stuart Farb 224-2800.

* * *

Bathurst Steeles Best Value!
$89,900. Super 3 bdrm, 2 storey end unit townhouse, lovely decor, 3 baths, central air, fam. rms. + fireplace, 2 walk-outs. Maxine Lieberman 223-5100.

"EVERYTHING WE TOUCH TURNS TO SOLD"

Paul Slavens Real Estate Limited — HERE IS YOUR NEXT HOME

BAYVIEW BEAUTIFUL — CHIEFTAIN CR.
Perfect family home on quiet Cres. Grand living rm; separate dining rm + panelled library. Call Elaine Goldenberg, 483-4337.

* * *

HEART OF THE CITY — $895,000
French Normandy Tudor mini-castle situated on ½ acre manicured grounds. Inground pool + room for tennis court. 5 bdrms; library, central air & ultra kitchen. Call Mr. Slavens, 483-4337.

* * *

CHAPLIN & EGLINTON — $239,000
Spacious detached townhome with breathtaking master suite with sauna & fireplace. Must be seen. Call Lani Alexandroff, 483-4337.

* * *

LOWER VILLAGE — VERY UNIQUE
Charming 4 or 5 bdrm. Georgian with spiral staircase to 3rd flr; 4 baths, ultra kitchen, main flr. family rm. Call Eleanor Stanton.

* * *

TOWNHOUSE DESIGN — HILLHURST BLVD.
Cathedral ceilings & open spaces create a feeling of luxury & elegance. 3 bdrms; 4 baths & more. Call Syma Solomon, 483-4337.

* * *

A BEAUTIFULLY DIFFERENT HOME
$279,000. Updated 4 bdrm. Large living & dining rms. Kitchen with huge cedar deck w/o. Fully finished lower level. Call Harold Hillman, 483-4337.

* * *

UPPER VILLAGE — $249,000
Townhouse concept with space & light throughout. Beautifully renovated with all amenities updated. Call Jack Solomon, 483-4337.

* * *

A LEGACY OF VALUE — $299,000
Vendor must sell! Outstanding contemporary 5 bdrm. Huge principal rms; main flr. powder, laundry & family rms. 4 years new. Call Shirley Sugar, 483-4337.

* * *

RIDELLE AVENUE — $335,000
Beautifully maintained with main flr. den & powder rm; completely finished lower level, central air & more. Call Shelley Bobkin, 483-4337.

* * *

LONSDALE HOUSE
$189,000. 2 bdrm. + den. Ensuite laundry; 2 full baths, indoor pool, 24 hr. security. Call Cathy Kwinter, 483-4337.

* * *

GRANITE PLACE
One of a kind! Outstanding panoramic south view. 3 bdrms. customized with unbelievable elegant extras. Call Sylvia Stransman, 483-4337.

* * *

PENTHOUSE
York Mills Place. Over 2,000 sq. ft. 2 bdrms. + open w/o. to terrace from each rm. Call Edie Winberg, 483-4337.

* * *

ESTATE SALE
Lawrence & Bathurst. 1½ storey 3 bdrms; good lot. Excellent buy at $110,000. Call Harold Hillman, 483-4337.

Private. Leslie-Cummer. Semi, bungalow 3 bedroom, in-law apt., walking distance to Associated, airconditioned. $108,900. 493-0011.

GORD WASSERMAN LIMITED REAL ESTATE BROKER

BATHURST-STEELES
$134,900. Great value! Brick 2 storey on quiet cres. Super eat-in kit., 4 bdrms., master en suite. Fam. rm., stone fplace. Att. gar. Dble. drive. 630-9930.

* * *

Qualified Sales People Required. Call Gord - 630-9930 Inquiries held in confidence.

Cimerman Real Estate Limited - Realtor

***LOWER FOREST HILL VILLAGE**
4 bedroom, main floor den, panelled family room, near schools with $100,000 down, vendor will hold a first mortgage for the balance. Betty Leventhal 922-5533.
CIMERMAN R. E. LTD.

SOLNIK & RYBAK REAL ESTATE LTD. REALTOR

***BATHURST-LAWRENCE**
3 bedroom, 2 bedroom 2 storey & bungalow. Many to choose from from $105,000. J. Grossman 789-7111.

HOUSES FOR SALE

Almwood Manor is a unique Tudor mansion in a magnificent wooded setting. The interior is the work of a master craftsman and amenities include: whirlpool, sauna and swimming pool.

Almwood Manor is located in Bayview Almwood Estates on Bayview Ave. Other 1½ acre lots are available if you would prefer to build your own dream house. For information and/or an invitation to our open house call (416) 298-1666.

BAYVIEW ALMWOOD ESTATES [416] 298-1666

Paul Slavens Real Estate Limited — HERE IS YOUR NEXT HOME

DISTINCTIVE DESIGN — BAYVIEW & FIFESHIRE
California bungalow. Extensive living area surrounding a breathtaking central courtyard with inground pool. Many extras, 5 walk-outs; cedar deck off master suite. Call Miriam Aiken, 483-4337.

* * *

GLEN CEDAR — JUST LISTED
$235,000 & priced to sell! Centre hall plan, main flr. powder rm; 4 large bdrms. Finished rec rm. Call Harold Hillman, 483-4337.

* * *

FOREST HILL CONTEMPORARY
$295,000. Immaculate 4 bdrm. home. 4 baths; main flr. den; open staircase to finished lower level. Call Eleanor Stanton, 483-4337.

* * *

PARK SETTING - HEATHDALE RD.
Beautiful 6 bdrm. SOLD n. Main flr. den, 4 baths, central air, ingrou pool & more. Call Harold Hillman, 483-4337.

* * *

GREATLY REDUCED — ALLENBY SCHOOL
Now $199,000! Large 3-4 bdrm. Totally updated thruout. Featuring all the Tudor touches. Call Wilma Freedman, 483-4337.

* * *

BATHURST VILLAGE — INGROUND POOL
Special 5 bdrm. home with exceptional lower level. Central air, newly decorated. Offered at $239,500. Call Shelley Bobkin, 483-4337.

* * *

BAYVIEW - YORK MILLS — $369,000
Tastefully decorated & updated 4 bdrm. Main flr. powder & family rms. Lower level with 5th bdrm. Inground pool & much more. Call Harold Hillman, 483-4337.

* * *

ASSOCIATED — FRENCH IMMERSION
Beautifully decorated. Main flr. den & family rm. Stunning master suite. Every luxury imaginable. Call Eve Hillman, 483-4337.

* * *

SEARCH NO MORE
Value galore. Centre hall plan, fireplace, central air, huge sun deck walk out. Close to all amenities. Call Harvey Cooper, 483-4337.

* * *

BATHURST & SHEPPARD — 1ST AD
$94,000. Very special 2 or 3 bdrm. bungalow on super 158' lot. Large kitchen. Don't miss this outstanding home. Call Gary Mitchell, 483-4337.

* * *

CIRCKET CLUB — $245,000.
Spacious 4 bdrm; main flr. panelled den, finished lower level. Large lot & steps to shopping. Call Eve Hillman. 483-4337

* * *

FLORIDA BUNGALOW — $342,000
Totally renovated. 3 good bdrms; main flr. family rm; stunning master suite. Finished lower level. Call Harold Hillman, 483-4337.

* * *

HAZELTON AVE. — RENTAL
Luxury renovated 3 storey Victorian with private drive. 2 large bdrms; + master on 3rd flr. with ensuite & dressing rm; w/o to roof top terrace. Call Judy Nathan, 483-4337.

n. s. smith REAL ESTATE LIMITED

BATHURST/PATRICIA REDUCED $10,000
$124,900. 3-bdrm. bung., fin. bsmt. apt., 2 full baths, rec. rm., lot 50x132. Walk to all conveniences. Dbl. drive; gar.

* * *

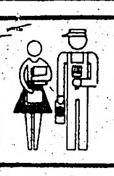
BATHURST/STEELES 2 YRS. NEW
Elegant 4-bdrm., 2,550 sq. ft., must be sold.

* * *

BATHURST & STEELES
4-bdrm. townhome, 3 baths, asking $89,900. Great bsmt. & gar.
Sally Rosen, 223-6800

LARNELL R. E. LTD.

BROCKINGTON CRES. $279,400
Fabulous 4 bedroom, 4 bath home. Main floor family and laundry room. 5 appliances, 3,200 sq. ft., stone fireplace. Many built-ins. Loads of extras. Marsha Goldstein 635-9945.



C.J.N. Classifieds Really Do Work!

ALAN UNGERMAN REALTY LIMITED REALTOR

COLVIN CRESCENT
Bathurst-Steeles, lg. 4 bdrm. home feat. lg. principle rms., center hall plan, mn. flr. fam. & laundry rm., priced to sell. LAUREEN UNROTH/TED WAXMAN, 731-7111.

* * *

FISHERVILLE RD.
Elegant, custom-finished 5 bdrm., 2 storey home. Mn. flr. laundry, fam. & libr. gourmet kitch. Superior lot. Laureen Unroth/Ted Waxman, 731-7111.

* * *

BATHURST-STEELES
4 bdrm., 2 storey, mn. flr. fam. rm., sep. laundry rm., 2,300 sq. ft., $158,900. Carole Lazer/Laureen Unroth, 731-7111.

* * *

BATHURST-ROCKFORD
Builder's home. 4 bdrm., 2 storey, Florida rm., oversized rms. for entertaining. Must sell! Laureen Unroth/Ted Waxman, 731-7111.

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BATHURST-STEELES
Quiet cresc., circ. stairway, 4 bdrms., master ensuite, mn. flr. laundry & fam. rms., 2 car garage, move-in cond. $139,900. Brian Greenspan, 731-7111.

* * *

UNDER CONSTRUCTION
Bldr. will customize this 3,000 sq. ft. home to suit buyer's taste. Loaded with extras. Laureen Unroth/Ted Waxman, 731-7111.

* * *

BAYVIEW-STEELES
Lg. 4 bdrm., 2 storey home, mn. flr. fam. rm., lge. principle rms., shows like a model home. Immaculate throughout. Laureen Unroth/Ted Waxman, 731-7111.

* * *

BATHURST MANOR
Magnificent ravine lot, on quiet cul-de-sac. Unique lg. sidesplit home, ultra modern kitch., master ensuite & more. Carole Lazer / Laureen Unroth, 731-7111.

Safeguard Real Estate Limited Realtor

10 TANGREEN CT. SALE OR RENT
3-bdrm. apt. available immed., 1½ baths, 3 appl., clean & neutral. Anna Socket, 886-1200.

* * *

100 CANYON LARGE 3-BDRM.
$119,900. Main-flr. apt., giving feeling of spacious bungalow; overlooks grassy pcituresque area. Best location; close to amenities. Anna Socket, 886-1200.

* * *

ACT FAST! BATHURST & SHEPPARD
3-bdrm. bung., new white kit., neutral decor. Helen Gould or Susan Klein, 886-1200.

* * *

DISTRESS SALE! BATHURST/STEELES
4-bdrm., att. gar., approx. 1,900 sq. ft., eat-in Hollywood kit., walkout to cedar deck; all on quiet crescent. Will not last. Allen Civil, 886-1200.

BELSTAR REALTY LIMITED REALTOR

***BATHURST & LAWRENCE**
$139,900. Detached bungalow, 3 bedrooms, modern eat-in kitchen, completely finished basement, recently remodelled throughout, private drive, attached garage. Near all facilities. Immediate possession. Mr. Farano 630-5353.

Classified Ads

HOUSES FOR SALE

Harvey Kalles
(416) 441-2888 REALTOR

***NEW EXCLUSIVE! YORK MILLS & LESLIE**
Treat yourself! Superbly renovated! 4 bedrooms, large ceramic skylite foyer, new kitchen, family room, marble fireplace. Built-ins and wet bar. Totally finished lower level. Sauna, maids suite. Truly quality plus!! Asking $319,000 Move in Spring. Michelle Noar 441-2888.

* * *

***LOWER VILLAGE — GEORGIAN — NEW LISTING!!**
$485,000 Superb! Centre hall, dark stained floors, 5 spacious bedrooms and library with fireplace. C.A.C., circuit breakers, double garage. Eleanor Wagman 486-7796.

* * *

***LOWER VILLAGE — $345,000**
Stone facade, desirable street, 36' living room, separate dining room, oak pegged floors; private entrance. Perfect for doctors office. David Wagman 486-7796.

* * *

***EXCLUSIVE ARDWOOD GATE $1,900,000**
Enchanting contemporary design custom built for the present owner. Magnificent views from every room. Private courtyard front and back. 5 family bedrooms (all with en suites). separate servants quarters. Eleanor Wagman 486-7796.

* * *

***LOWER VILLAGE TUDOR $498,000**
Warm wood throughout, main floor den, eat-in kitchen, 4 bedrooms on second, double garage, immaculate condition. Eleanor Wagman 486-7796.

* * *

***LOWER VILLAGE — BUILDING LOT — 200'**
Exquisite private gardens over ⅔ acre. Renovate or build the house of your dreams. Rare opportunity. David Wagman 486-7796.

* * *

***LOWER VILLAGE! 289,000**
3 new luxury townhouses. Superb location. Huge private master suite. White gourmet kitchen. 4 washrooms. Custom finishing throughout. Marion Alberga/Simone Stern 441-2888.

* * *

***SPECTACULAR FOREST HILL RESIDENCE $550,000**
One-of-a-kind 5 bedroom, sunken living room, ultra kitchen. Magnificent indoor swimming pool. Fabulous lower level. This home must be seen! Call E. Kalles. B. Greisman 441-2888.

* * *

***THE BRIDLE PATH REDUCED! $649,000**
Fabulous 5 plus 1 bedroom family room, den, gourmet kitchen, 6 washrooms, excellent lower level, indoor pool, sauna, everything you have ever wanted. 441-2888 Elise Kalles.

* * *

***MISTY CRESCENT OVERLOOKING PARK $689,000**
Architecturally designed for elegant entertainment and convenient living. Combining an open concept with gracious tradition. This superbly crafted home is truly a masterpiece. Fabulous view — year round pool. Elise Kalles 441-2888.

* * *

***HIGH POINT . . . FOR THE REST OF YOUR LIFE $1,390,000**
An estate of mind. French Country Manor in an area known for its luxury homes where privacy and peacefulness prevail. Fabulous pool, tennis court. Beautiful oak planked floors, high ceilings. 4 fireplaces. An elegant superbly finished and decorated home. Elise Kalles 441-2888.

* * *

***BAYVIEW PALATIAL RESIDENCE — $1,100,000**
A classic Tudor full of modern surprises. The house opens to a grand size reception hall with formal living and dining room offset by a walkout to a 50' terrace. A glittering setting for as many as several hundred guests. In all, this is a residence of exceptional quality for an executive who seeks the perfect setting for expensive entertaining. The best of an age gone by. Meticulously maintained and elegantly appointed. Elise Kalles 441-2888.

* * *

***MISTY CRESCENT — A TRUE MASTERPIECE**
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Impressive centre hall plan, charming 4 bdrm. home, main floor powder rm., large master with ensuite, many extras. Beautifully treed lot, walkout to patio. Close to all amenities. Must be seen. Dorothy Durbin **960-1041.**

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Charming 2 storey 6 rm. townhouse, 3 baths, central air, 6 appls., fabulous decor, professionally finished lower level, $$$'s in extras. Dorothy Durbin **960-1041.**

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$339,000. Example of classic elegance. Superb cond. 4 bdrm., 2 storey. Hardwood thruout. Triple garage. Kitty Shiu, 449-2020.

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Faye Bigman on Nov. 15, 1983, late of #702, 20 Shallmar Blvd., Toronto, Ontario M5N 1J5.
Gustava Birenbaum on Nov. 8, 1983, late of 7160 Bayview Ave., Thornhill, Ontario L3T 2R4.
Rachel Boltianski on Nov. 8, 1983, late of #1203, 25 Cedarcroft, Toronto, Ont.
Aaron Brown on Nov. 12, 1983, late of R.R. #2, Coldwater, Ont.
Baroukh Cohen on Nov. 11, 1983, late of 24 Frontenac Ave., Toronto, Ontario.
Solly Fine on Nov. 13, 1983, late of #901, 4455 Bathurst St., Downsview, Ontario.
Eva Fisher on Nov. 10, 1983, late of 29 Whittaker Cres., Willowdale, Ontario.
Rose Herman on Nov. 9, 1983, late of #302, 675 Roselawn Ave., Toronto, Ontario.
Lillian Kaufman on Nov. 15, 1983, late of 685A Mt. Pleasant Rd., Toronto, Ontario.
Abram Krengel on Nov. 9, 1983, late of 1 Carscadden Dr., Toronto, Ontario.
Lena Litner on Nov. 12, 1983, late of Lincoln Place Nursing Home, Toronto, Ontario.
Jack Matarasso on Nov. 13, 1983, late of 813 Wilson Heights Blvd., Toronto, Ontario.
Dora Meller on Nov. 7, 1983, late of #307, 44 Saranac Blvd., Toronto, Ontario.
Joe Morgan on Nov. 15, 1983, late of 121 Inglewood Dr., Toronto, Ontario.
Annie Nefsky on Nov. 11, 1983, late of 42 Russfox Dr., Toronto, Ontario.

Charles Paige on Nov. 10, 1983, late of #1418, 7 St. Dennis Dr., Don Mills, Ontario.
Aaron Ptashnik on Nov. 15, 1983, late of '7202, 569 Sheppard Ave. W., Toronto, Ontario.
Fanny Swartz on Nov. 8, 1983, late of #1203, 4415 Bathurst St., Toronto, Ontario.

OBITUARIES

Pearl Wallowitz on Nov. 7, 1983, late of 46 Beaverhall Dr., Toronto, Ontario.
Rayna Wilson on Nov. 12, 1983, late of #811, 630 Roselawn Ave., Toronto, Ontario.
Max Zegler on Nov. 8, 1983, late of 14 Arlington ave., Toronto, Ontario.

BENJAMIN'S PARK MEMORIAL CHAPEL

Buschinker, Beatrice on November 8, 1983, late of 3560 Bathurst St.
Cross, David on October 31, 1983, late of 18 Cedarcroft, Apt. 709.
Deak, Ilona on November 9, 1983, late of 550 Cummer Ave.
Dworkin, Zelda on October 31, 1983, late of 177 Linus Ave.
Erlich, Dov on November 9, 1983, late of 1 Stormont Ave.
Ferens, Bluma on October 28, 1983, late of 155 York Downs Dr.
Gluck, Imre on November 5, 1983, late of 296 Brighton Ave.
Goldstein, Fanny on November 3, 1983, late of 572 Castlefield Ave.
Harris, Lillian on October 29, 1983, late of 1775 Eglinton Ave. W., #313.
Kapeluchnik, Movsha on October 30, 1983, late of 743 Steeles Ave. W., Unit 39.
Kerpel, Sarah on November 6, 1983, late of 1 Shenstone Rd.
Melvin, Edwards on October 27, 1983, late of 147 Bannockburn Ave.
Olshansky, Yakov on November 6, 1983, late of 4455 Bathurst St., Apt. 1019.
Rabinowitch, Israel on November 2, 1983, late of 400 Walmer Rd., #2507.
Rothenberg, Joseph on November 5, 1983, late of 467 Lawrence Ave. W., Apt. 3.
Swierczewski, Lee on November 9, 1983, late of 51 Yatesbury Rd.
Warzecha, Herz David on October 27, 1983, late of 85 Palm Dr.
Eckler, Charles on November 1, 1983, late of 125 Latimer Ave.
Amato, Isaac Alec on November 15, 1983, late of 44 Blufwood Dr.
Carter, Rose on November 14, 1983, late of 10 Shallmar Blvd., Apt. 612.
Inwentarz, Jakub on November 10, 1983, late of 1 Liela Lane, Apt. 310.
Leidner, Herman on November 10, 1983, late of 6010 Bathurst St., Apt. 1205.
Kollins, Morris on November 13, 1983, late of 34 Carscadden Dr., Apt. 510.
Mahl, Oscar on November 11, 1983, late of 2570 West 21st Ave., Vancouver, B.C.
Nussbaum, Hart on November 13, 1983, late of 151 Clanton Park Rd.
Rosen, Joyce on November 13, 1983, late of Ballycliffe Lodge, Ajax, Ontario.

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Chanukah Greetings Dec. 1st issue

•

Boxing Day Sales Dec. 22nd issue

Aid for Cuban Jews

MONTREAL —
The Canadian Jewish Congress will send $30,000 worth of religious articles and supplies to the Jewish community of Cuba, the World Jewish Congress reported last week.

Ever since the United States severed relations with Cuba in 1960, the Canadian Jewish Congress, the WJC affiliate here, has looked after the needs of Cuban Jews. Even prior to the rupture of relations between the United States and Cuba, the Jewish community there, most of which resides in Havana, had difficulty meeting its own needs.

"Some one thousand Jews on the island will benefit from the shipment of religious supplies being sent," said Alan Rose, executive vice-president of CJC. Among the items being sent, he said, are kosher meat, tea, matzohs and prayer books.

In recent years, Spanish - speaking rabbis and educators have visited the community which has five synagogues and a Jewish public library. The community is organized under the Comision Coordinadora de las Sociedades Religiosas Hebreas de Cuba, which maintains its full membership within the WJC.

Rose said that the religious supplies will soon leave by ship from Montreal and will reach Havana before Passover.

Tel Aviv is tops

TEL AVIV [ZINS] —
Tel Aviv is the most popular city in Israel to live in, according to a national survey by the Pori Institute.

Given the choice, most Israelis would prefer to live in Tel Aviv, with Jerusalem second and Haifa third.

The survey indicates that 22% of Israel's citizens, including Tel Aviv citizens, who want to move, want to live in Tel Aviv; 17% want to live in Jerusalem, and 8% in Haifa.

Among persons who do not own their own homes, 25% prefer Tel Aviv; 16.4% Jerusalem, and 8% Haifa.

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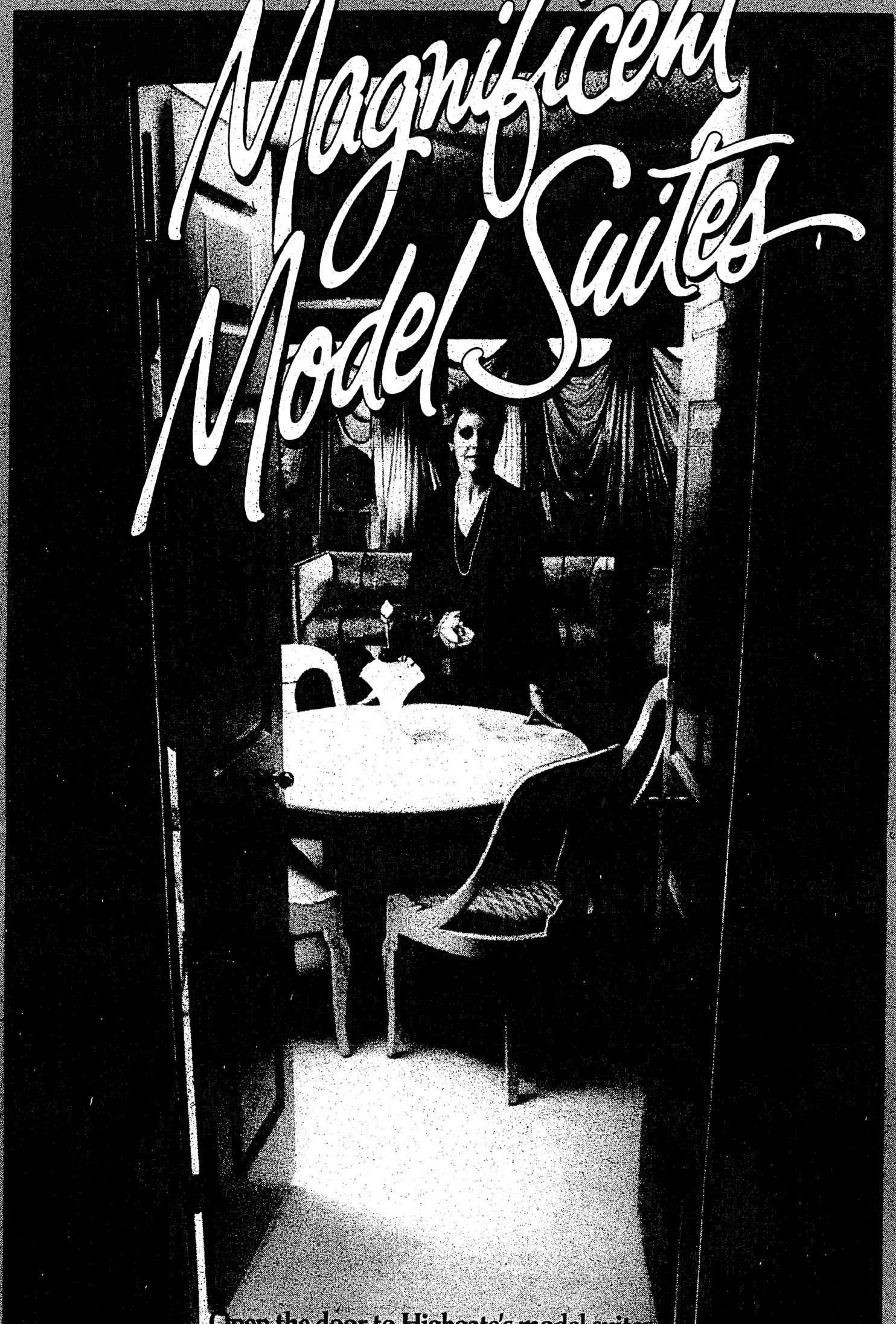

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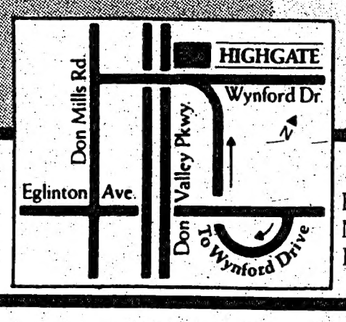

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SUPPLEMENT TO THE CANADIAN JEWISH NEWS, THURSDAY, NOVEMBER 24, 1983

Viewpoints

THE CANADIAN JEWISH MONTHLY | VOLUME XII, NUMBER 7 - OCT.-NOV., 1983

To Mend The World

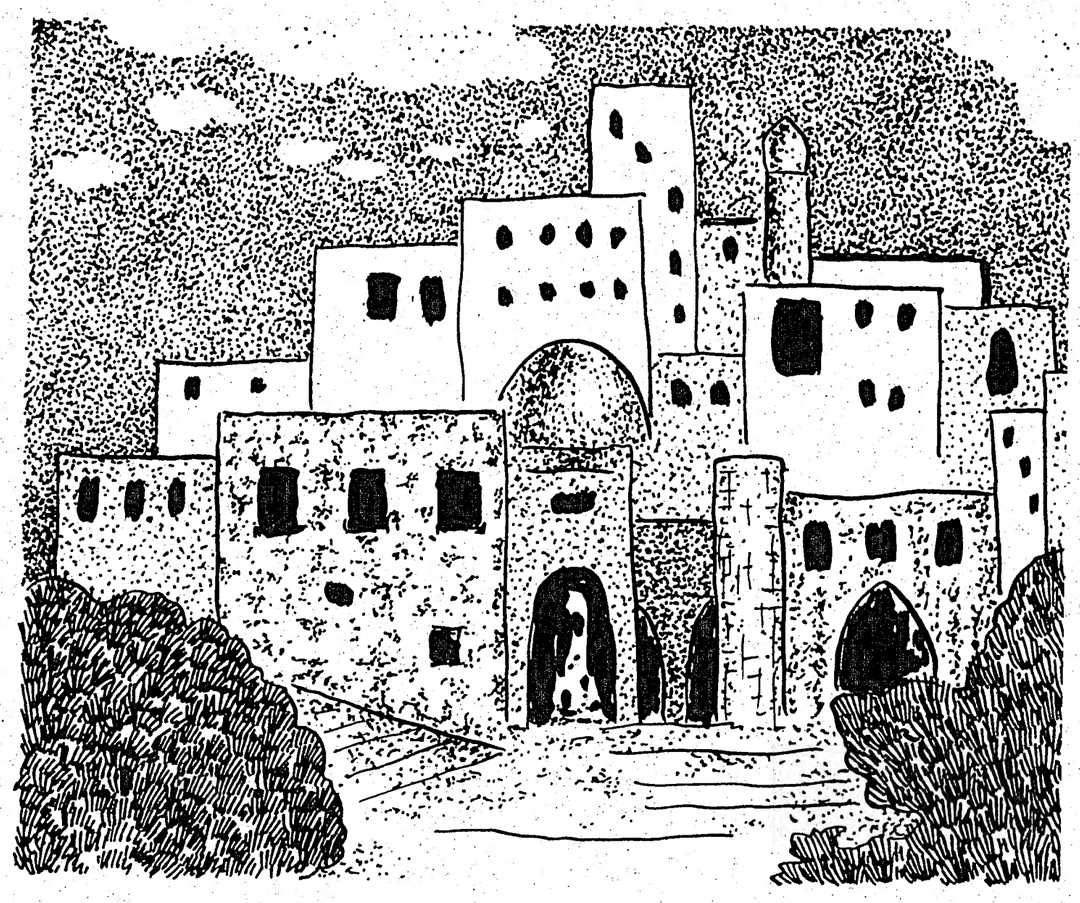
By EMIL FACKENHEIM

This is an abbreviated version of a dialogue held recently in Jerusalem between Dr. Yeshayahu Leibowitz and Pr. Emil Fackenheim on the subject of Dr. Fackenheim's book: "To Mend the World: Foundations of Future Jewish Thought (Shocken Books: 1982). Due to constraints of space, we have briefly summarized Dr. Leibowitz' remarks, and what follows is an edited version, by Dr. Fackenheim, of his introduction, and his reply to Dr. Leibowitz' remarks. The summary of Dr. Leibowitz' remarks has been made by our Editor.

DR. FACKENHEIM:

These few introductory remarks are quite informal, because we just agreed about a minute ago that it might be a good idea if I said only a few simple words about what I was trying to do in this book. To put it simply, what Haman tried to do but did not succeed in doing, Hitler almost succeeded in doing. And if he did notwholly succeed, it was by virtue of an historical accident. As small a change in the war as the absence of the Yugoslavian diversion (which delayed Hitler's attack on Russia by 6 weeks) might have led to a Nazi victory over Russia and hence world-wide victory. In that event, any Jew still alive to-day would be an accident. Of course it is possible for someone to say it wasn't an accident that Hitler was stopped. Some might regard the Yugoslav diversion as providential. But, I for one, am completely unable to take this view, for the immediate question which arises is, if Providence is seen in that event, why did not Providence appear before Hitler got his start? Or to put the same thing otherwise, I think never again will it be possible for us to say that the Jewish people is an eternal people, that so long as there is history there will always be Jews. To put the whole matter still otherwise, on the question of Jewish identity Jews could always answer that they were a remnant, a "holy remnant", meaning not that they were holy, but that it was because their forefathers did not fall away that they still existed.

I think that henceforth Jews will no longer be able to say that. We are not a holy remnant in the sense of being offsprings of the holy ones, that is to say that of those who stayed faithful; we are an accidental remnant. And if Hitler, God forbid, had won the war, we would either have been murdered or never been born. This seems to me to bespeak a fundamental change in the Jewish condition. And what I attempted in this book (To Mend the World: Foundation of Future Jewish Thought. (New York: Schocken 1982) to do, was to think the change through in fear and trembling. The reason why there was need for fear and trembling was



because two dangers existed at opposite sides; on the one, for the sake of the future of the Jewish faith, to act as though nothing had happened, and that in my opinion would be one blasphemy: the blasphemy against our 'Kadoshim,' the holy ones who were murdered. On the other side, there would be a full and desperate recognition that resulted in despair, i.e., giving up the whole past and that would be another blasphemy, perhaps a greater blasphemy; because for us to make an end of Judaism in response to what Hitler did to the Jewish people, seems to me quite unthinkable. I think perhaps this is as far as I should go in these introductory remarks except for a word about the title. I was not sure that I could finish the book; because to end up in one kind of despair, — one or the other — would mean to end up with a project that can't be done. And I think that the reason why there are so many who think about these matters, and yet say nothing, or act as though nothing has changed, is because of this fundamental predicament. Whether I have been able or unable to escape it, I don't know, but the title of the book at least indicates what I was trying to do: Tikkun Olam, — that is to say on the one hand, the world has been broken and I think it would be a blasphemous untruth not to recognize it. On the other hand 'tikkun' says it does not have to stay broken, because if it stayed broken, that indeed would be despair. I required a great deal of encouragement to go on with the task. And if I had not received one particular encouragement, I would have been unable to go on; and that encouragement is the fact of Israel. If there were no State of Israel, I am quite sure I would not have been able to go on, nor do I think, if there were no State of Israel, would there be as many Jews in the world who still have faith and still believe in the future — in a Jewish future. The whole condition of the Jewish people would be disconsolate; there would be a few Orthodox pockets here and there and the rest would be nothing. So I think that it is very meaningful for me to be in this confrontation, not only with Dr. Leibowitz but in this city of Jerusalem.

SUMMARY OF REMARKS BY DR. LEIBOWITZ

Professor Leibowitz offers a sweeping condemnation of Professor Fackenheim's book. He states: "the operative sentence (of the book) is on page 295 where (Fackenheim states) 'A Jew to-day is one who, except for a historical accident, Hitler's loss of the war, would either have been murdered or never been born. If that is the meaning of being a Jew to-day, it is not worth being a Jew". He takes the position that the Holocaust is a historical accident, with no theological or historical significance whatsoever. He goes further and states: "From the religious point of view, history is indifferent, except for deeds, passive or active, which derive from the intention of the service of God". He goes on to say: "Antisemitism is the problem of the 'Goyim' and not of the Jews. It may have, and has in fact had, the most terrible consequences for the Jews, but these consequences had nothing to do with the essence and quality of Judaism". This essence he understands to be the acceptance of the yoke of the Torah and the 'mitzvot' as the expression of the struggle against the follies, crimes and misfortunes of man. No victory is guaranteed, but the struggle exists, and has a meaning in history. But history itself, including not only the Holocaust but also the establishment of the State of Israel has no religious meaning. To quote: "Jews fought for it because we were fed up with being ruled by Goyim, not 'l'shem shomayim' (for the sake of heaven)". The Jewish people is in a process of disintegration and dissolution. This process started in the 19th century, 100 years before the State of Israel was established. It cannot be stopped by statehood, but only by the individual Jew.

He then attacks the central thesis of the book: "To Mend the World". He states that he doesn't know the meaning of this phrase. The world has never accepted anything from Judaism, but has rejected it, and in the last 150 years, Judaism, which found its expression in the Torah, has been rejected even by the majority of Jews. How then can Judaism pretend that its mission is to mend the world? The problem is whether we are willing or able to mend ourselves. He ends with these words: "I have a great distaste for making of the Holocaust the central factor for Jews, and even a substitute Judaism. Jews who have lost all content of their Judaism, but retain a desire to remain Jews and to belong to the history of the Jewish people, see in the Holocaust the Jewish content of their spiritual existence, and that is an attitude which I utterly reject".

RESPONSE BY DR. EMIL FACKENHEIM

Dr. Leibowitz began by saying that he regretted having accepted the invitation to review my book. Perhaps he should have looked at the book first and not accepted, because what I found completely missing in his entire account is any description of what my book is all about. The kind of criticism that I got from Dr. Leibowitz makes me wonder whether he thinks that we should ignore modernity. I put this together with his extremely grim view that Judaism has been in a state of disintegration since the nineteenth century. In a way of course, that is true; nobody would deny the fact of assimilation; but he appears to conclude from that fact, that Judaism is disintegrating, that 'T'shuvah' of some sort is the only answer. I wonder if the 'T'shuvah' that he has in mind would be a 'T'shuvah' to the Middle Ages, in which case the prospect for Judaism, no matter how sincere may be the intentions of some individuals, is very dim. I think that when one struggles with modernity, one cannot ignore figures like Spinoza and Hegel.

Now I don't yield to Dr. Leibowitz in my concern for the future of Judaism, but the way I have been obliged to manifest my concern ever since I became involved with modern thought, was by seeking a future for Judaism in the modern world. To return to the Middle Ages, I find neither possible nor desirable. So I must concern myself with modern thinkers.

Now I come to the second point, the major one which causes much concern and pain. Dr. Leibowitz has been very harsh with my book, and with me, and with anyone who thinks there is religious significance to the Holocaust — or for that matter to the State of Israel. That harshness I understand, because for about 25 years I myself held to definition of the Jewish faith in which, systematically, all historical events were considered irrelevant. Thus I once wrote: 'Religious faith can be, and is being empirically verified, but nothing can possibly empirically refute it'. When I first formulated this definition it was, of course, in clear awareness of the fact that any scientist, believing in scientific hypotheses, would reject it: something is either empirically both verifiable and refutable or indifferent to both. Now why does religious faith have to be empirically irrefutable? That is precisely the source of its strength. Catastrophes may happen — they make no difference. Great and noble events may happen — they make no difference. Why then did I nevertheless say faith has to be verifiable? I take this from the whole history of Judaism, especially the Bible, but also its equal: if Judaism is about 'mitzvot', it is also about salvation. Dr. Leibowitz makes Judaism into mitzvahs only but traditionally Judaism is also about salvation; again and again, the Jew finds his faith confirmed.

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EMIL FACKENHEIM

Emil Fackenheim has been professor of philosophy at University of Toronto and is making aliyah. He is joining the staff of Contemporary Jewry at the Hebrew University.

Viewpoints

Editor's Notebook

Our last issue was devoted almost exclusively to the 'Canada-Israel Connection', and demonstrated how every kind of Jew feels the power of this unbreakable link. This issue turns to other facets of the Jewish condition, and illustrates the richness and complexity of the concerns that animate Jews in Canada who take their Judaism seriously.

Professor Emil Fackenheim, the world renowned theologian, who graces our list of Contributing Editors, has sent us, in abbreviated form, a fascinating dialogue he had earlier this year with Dr. Yeshayahu Leibowitz in Jerusalem. Their discussion illustrates most dramatically, how radically opposed can be the perceptions of Judaism held by two eminent Jews, both of whom have a profound knowledge of, and dedication to, their Jewish faith.

Miriam Waddington provides a touching reminiscence of a secular Yiddishist upbringing in the Canadian West, and of the way in which the Yiddish literary giants, Sholom Aleichem and Peretz molded her own approach to her Jewishness.

Jack Lightstone, recently returned from the USSR, shares with us new insights he has gained into the present heartbreaking situation facing Jewish refuseniks, and how this dilemma has, surprisingly, strengthened their dedication to the faith of their forefathers.

Adam Fuerstenberg provides an insightful assessment of an unjustly neglected Yiddish poet, J.I. Segal. He sees the sense of alienation resulting from Segal's Jewishness as a metaphor for the "different-ness" which sensitive Canadians experience and to which they cling in an effort to resist their own assimilation into the pervasive American future.

In another article with theological courses, the distinguished Catholic philosopher Father Christopher F. Mooney, S.J. presents a challenging description of a Christian's understanding of the meaning of Israel and Judaism, and the links between them.

Irwin Pollock discusses the "Schonau Castle" operation in Vienna during October 1973. He asks, was this attack, a week before the Yom Kippur War, a coincidence or a planned move?

In the article "Canadian Perceptions of Israel: The Corporate View" by Nicholas Simmonds, in our last issue, an unfortunate error may have distorted the meaning of a sentence in the opening paragraph. The sentence should read: 'it should be noted that corporate attitudes on international affairs may differ somewhat from private attitudes of the individuals holding senior corporate positions'. The error stemmed from our overzealous editing and paraphrasing in that first paragraph, which we regret.

It seems to me that if you eliminate any idea of salvation you eliminate many of the 'mitzvot' themselves. What would be the 'mitzvot' concerned with Passover or Chanukah, if they did not celebrate God's salvation? And how would it be possible to have such a celebration if the present is in absolute and total contrast with it? I think much contemplation should be given to the fact that it was possible to celebrate a Seder in the Warsaw Ghetto. We might ask ourselves, how was this possible? It would have been quite impossible, if some sort of connection could not have been drawn between the ancient salvation and Jews in the Ghetto who, after all, were still alive, (if only barely). The connection, however, was quite tenuous.

JUDAISM ONLY MITZVOT?

Now, of course, it is possible to say, let's eliminate the salvation aspect; let us make Judaism 'mitzvah' only. If Judaism is understood as 'mitzvah' only, the Jew doing his 'mitzvah' is concerned with his duty but not with his fate. That would be a very extreme version. I do not think that there could ever be a Judaism that extreme, if only for one simple reason: a Jew has children and he brings those children up in the Jewish faith. So the question of salvation — or, at least of survival — cannot be completely excluded from Judaism. Therefore when catastrophes happen, we have to ask why they happen, especially when they are extreme catastrophes. Now of course, I know that in traditional Judaism, since all extreme catastrophes are pushed together in terms of memory into one Tisha B'Av, perhaps we don't have to concern ourselves with future catastrophes; they too will belong in the ninth of Av. And however we explain them — punishment for our sins, vicarious suffering for the sins of other, or perhaps impossible to explain — they have meaning in the sight of God.

I note in Dr. Leibowitz' view of history, (I think a very un-Jewish view of history), history is very largely Gentile catastrophes. Is there no glimmer of divine salvation? Not so long ago, one hundred years ago, Jews thought history was all meaningful. They had substituted the idea of progress for the idea of Messianic redemption. Now, — surely, largely because of the Holocaust — we are told that we view history as catastrophic. I myself think that history is both: human triumphs through great and noble deeds, and catastrophes; all else flattens out history.

All of this of course is by way of preliminary to the question (and this is where fear and trembling comes in), whether, astonishingly enough, horrendously enough, we in our time have been witnesses to the most unprecedented catastrophe in Jewish history. Of course, (if I may say a personal word), I have had to think about this ever since I was 16 years old; and ever since that time I thought to myself: just because we personally experienced it, we cannot magnify it. Therefore I pushed away the thought that this might be anything but a larger repeat performance of earlier catastrophes — until I was morally compelled to face it. In 1967 there was a symposium on 'Judaism and the Holocaust' held in New York. I got sick beforehand, characteristically because I did not want to face it. I understand very well why people still do not want to face it. I sympathize with Dr. Leibowitz' attempt to flatten out history into catastrophe-in-general, because then Judaism is impregnable to the Holocaust-in-particular. The question is whether such an impregnability is possible; and if it is not possible intellectually, then it is not possible morally either.

A 614th COMMANDMENT

So this is the conclusion I have reached. I have stated it many times but will repeat it because people ignore it. Perhaps they ignore it because it is too painful. I quote myself at this point because I can't do any better:

> "Martyrs, — Jewish and Christian, — have died for their faith, secure in the knowledge that God needs martyrs. Black Christians like Martin Luther King, have died for their race, secure in a faith that was not at issue. The more than one million Jewish children murdered in the Holocaust died neither because of their faith, — they were not martyrs, nobody gave them a choice, — nor for reasons unrelated to the Jewish faith. They were murdered because of the faith of their Jewish grandparents. Had these grandparents not obeyed the minimum condition of Jewish faith — that of bringing up Jewish children — then their distant offspring at Auschwitz and Ravensbruck might have been among the Nazi murderers instead of among the Jewish victims. Like Abraham of old, Jews In Europe sometime in the mid-19th century brought a child-sacrifice by obeying the mere minimum commandment of Jewish faith. But unlike Abraham they did not know what they were doing, and there was no reprieve."

I was forced to say this with the blood of my heart, and some Jewish thinkers go on, ignoring this as if nothing had happened. I admit it is possible to go on as before, if your Judaism is like the faith in which the soldier obeys the Sargent-Major; but I put it to you that God, in all His majesty, is not a sargent major.

For the post-Holocaust Jew there is a problem here for which, as far as I can see, there is no precedent either within or without Jewish history. For we are confronted with a contradiction no previous theologian or religious thinker ever had to face — all the more if we obey 'mitzvot'. One 'mitzvah' is to continue the Jewish faith, the minimum condition of which is to have Jewish children. Another is surely equally basic, and that is not to expose by our own action our distant off-spring yet unborn to the possibility of being murdered. That is the contradiction; let no one say the utterly cowardly thing that the catastrophe happened only once and long ago; the horrendous thing is that it happened at all! Once it was considered impossible, now we know it is possible, for it happened. There is therefore a moral dilemma from which there is no escape. It is not between duty and inclination, or between what we ought to do and what we want to do; it is between what we ought to do and what we ought to do: we ought to have Jewish children and we ought not to expose them to the danger of being murdered. The contradiction is now the very heart of the 'mitzvot' of being a Jew.

Letters to the Editor

Dear Editor:
Regarding "On Growing Up J.A.P."

We are responding to the book review of **The Official JAP Handbook** in your **Viewpoints** Volume 12, No. 6, Aug.-Sept., 1983. As members of a Jewish Feminist group we were distressed and angered that one of your very rare pieces dealing with Jewish women was so ambiguous about the issue of the Jewish woman as JAP. The very use of the term JAP is both misogynist and anti-Semitic. We wish to speak to both issues.

Addressing the issue of anti-Semitism: No one refers to Jacqueline Kennedy Onassis as a Catholic American Princess (CAP) or wealthy Protestant girls attending elite private schools as Protestant American Princess (PAP). These women are seen as having a right to such a life by virtue of their money. Indeed they are to be emulated.

We recognize that there are Jewish women who are fortunate enough to be born to wealthy families and who, therefore, have access to the material goods and life experiences that wealth confers. But Jewish women, unlike their non-Jewish counterparts, are not considered to be entitled to these same privileges. They are not entitled because they are Jewish. Hence, the anti-Semitism in the term JAP becomes transparent. When Jacquie O spends a fortune on her clothes she is admired and imitated as a trend-setter. The Jewish woman, by comparison, who is similarly clothes-conscious is a "designer label junkie" — JAP.

Further, the JAP image of Jewish women perpetuates the anti-Semitic notion that Jews are greedy, materialistic and parasitic.

In regard to the issue of misogyny: while the review mentioned Jewish princes, all the examples were of Jewish princesses who are so bad that they are unacceptable even to Jewish princes. In this, the author Donna Steinberg honestly reflected the double standard that is applied to Jewish men and women. Jewish men, like non-Jewish men and women, are deemed worthy of the best things in life.

Books like **The JAP Handbook** perpetuate a totally demeaning view of Jewish women. Many Jewish women work hard in the home, the community, and/or the labour force. They do not expect or wait for a Jewish prince to indulge them as one would indulge a spoilt child. Most Jewish women are not the wives or daughters of wealthy men. The JAP stereotype distorts, ignores, and insults the vast majority of Jewish women.

Humour is used in both the book review and the **Handbook** as a way to obscure and camouflage misogyny and anti-Semitism. Rather than dispelling the myths regarding Jewish women, the JAP Handbook and the **Viewpoint** review contribute to the continuance of such harmful stereotypes and feed into anti-Semitism and women-hating.

Yours in sisterhood,
Reva Landau
(on behalf of Die Farbrente Schwester)
Toronto

Frieda Forman
Miriam Garfinkle
Cheryl Gaster
Esther Geva
Marla Goldstone
Ronnee Jaeger
Sarah Himmelstein
Sharon Kirsh
Reva Landau
Zipporah Nemani
Avril Orloff
Laura Weintraub

Dear Editor:

I wish to congratulate both the editor and author of this fine article.

Thos of us who have been born into advantageous circumstances need not apologize. No-one filled out forms requesting one home over another. As Ms. Steinberg points out, some can be faulted for the way in which money and time are spent. The rest of us are trying to contribute to society. We wish that disparaging thoughts cast against Jewish women from the suburbs could be classed as discrimination.

Shira Bernholtz, LLB.
Toronto

Dear Editor:

Viewpoints was started as a propaganda outlet for the Israeli Labour Party and has never strayed from that purpose. The viewpoints presented have never been "independent expression(s) of opinion" but blatant political pamphleteering.

Shalom Lappin's article was a case in point. The reader of **Viewpoints** is inundated by a steady stream of Marxist propaganda by the Lappins, Michael Marrus, Vivian Rakoff, Benjamin Schlesinger and the other like-minded people.

Could you interrupt your Labour Party monologue with the occasional insertion of an article with a different point of view?

Sincerely,
Gordon M. Urbach
Willowdale

Response by Editor

We leave it to our readers to assess the validity of this charge. We reiterate: **Viewpoints** is open to **all** viewpoints in Canadian Jewish life, and will publish any article "with a different point of view," provided only that it fulfills our two criteria: intellectual content and literary excellence.

Viewpoints

Viewpoints is a joint project of
The Canadian Jewish News and Canadian Jewish Congress

We acknowledge with deep appreciation, major contributions from the Jewish Community Foundation of Greater Montreal and the Oscar Yolles Charitable Foundation of Toronto.

STATEMENT OF PURPOSE

Viewpoints aims to provide a national vehicle for the independent expression of opinion on matters of interest to the Canadian Jewish community. As our name indicates, we are open to all viewpoints in Canadian Jewish life. We welcome articles, fiction and poetry of quality.

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Viewpoints

Reflections of a Secular Jew

By MIRIAM WADDINGTON

Until I was eleven years old I believed all Jews were like my own family: secular. It did not occur to me that there could be more than one way of being Jewish although I always knew that being Jewish was different from being English. I went to the day school of the Peretz Shule in Winnipeg until I was in grade 5, and I must have led a sheltered life there, studying English subjects in the morning and Yiddish subjects in the afternoon. Hebrew was a second language to Yiddish, and like all second languages in those days, it was as badly taught as French, but it was taught.

At home we weren't allowed to speak English, and Sholem Aleichem's story about an orphan (Der Yosem) was as familiar to me as my own hand. I could have found my way around Kasrilevke blindfolded and I readily identified with Sholem Aleichem's juvenile heroes. From them I learned about Yiddish laughter and pathos, and from Peretz's allegorical story of the three gifts I learned that to be a Jew in a Christian world demanded sacrifices which one should be proud to make. The idea of sacrifice for one's belief was reinforced by Sholem Asch's *Kiddush Hashem* whose dark picture was lightened only by the possibility of a miracle performed by a mysterious *lamed vovnik*. And so it came to be that the 'shtetl' characters of Eastern Europe with their language, customs, and rituals stepped out of my schoolbooks to continue to live their lives in my imagination.

At home our dining room was dominated by a large portrait of the writer, Peretz, who looked down at us benignly at every meal. On the evenings when my parents and their friends sat around the table eating, discussing Jewish politics, and singing Yiddish songs, he seemed to join them. When it came to holidays, my parents and their circle of secular Jews celebrated Rosh Hashonah and observed Yom Kippur by getting together; every Passover we had seders that focused on traditional food, ritual, and historical interpretation.

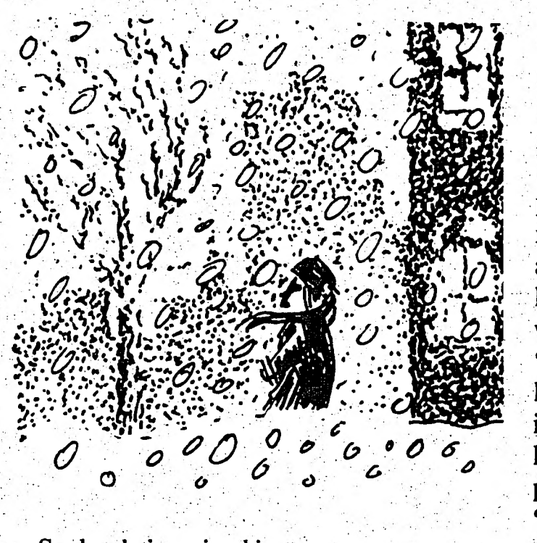
DIFFERENCE: HOME AND STREET

Out on the street it was different. On my way to shule I used to pass lanes and alleys from which bullying older boys would emerge and yell "Dirty Jew" at me; so in this way I learned early the truth of Peretz's prophetic stories: that my difference, my Jewishness, was seen negatively by Christian children. On the Jewish side, I and my schoolmates used to spit three times if we saw a cross, or even if a nun or priest passed us on the street. I must admit I only spat when I was with other children, so it must have been a question of conformity. All the same, for a long time, the mystery of priests and nuns and the tradition they represented filled me with fear.

Later, after I had transferred to public school, I sometimes went to synagogue with one of my school chums, but my memory of those times is vague. What I remember most is that I felt out of place and didn't like being singled out to sit on the hard wooden benches of the women's gallery.

YIDDISH-CENTRED JEWISHNESS

I can't remember a time when I didn't know Jewish history or was unconscious of my Jewishness. As a child I believed that everyone who didn't know Yiddish was assimilated and doomed, lost to Judaism. I couldn't imagine why the services in the reform synagogue were in English, or why there was an Anglo-Jewish press. It seemed to me they were all imitating the English, but like all imitations, they were never as good as the real thing. As for converts, I had never met any, and knew they existed only from what I had read in books. The whole idea of converting was perceived as a cowardly betrayal. Disraeli was no hero to us Peretz Shule children. Jews who converted were outcasts, traitors to themselves and to all other Jews in the world. I sometimes overheard horror stories about assimilated Jews who had intermarried. If the husband was a Gentile he invariably turned out to be a drunk, and sooner or later called his wife a dirty Jew, and if the wife was a Gentile she always reverted to deep Christianity after the honeymoon and took to hanging crosses on her bosom, and what was worse, above the marriage bed.



So deeply ingrained in me was my separateness from the Christian environment, and so dangerous did it seem, that I was almost thirty before I could bring myself to sing Christmas carols, and I went through High School without being able to recite the Lord's Prayer at school assembly. And to this day I cannot listen to organ music without the uncomfortable feeling that I am at a church service.

These perceptions of Jewishness are primitive and personal. They stem from my upbringing and from having been indoctrinated with a Jewish ideology. This ideology, or ethic, was partly conscious and partly unconscious. The conscious and rational part of me could find and derive value from Yiddish literature which is so rich and varied, and from our historical tradition whose path has not always been strewn with roses. The unconscious part of me, I have since realized, was more influenced than I cared to admit by the attitude of the outside world. That world told me in a thousand ways, both subtle and crude, that to be a Jew was a burdensome responsibility and that I was too young for it.

In *"Portrait of a Jew"* Albert Memmi, a Moroccan Jew, writes that to be a Jew always carries with it a "negative coefficient." Memmi holds that this negative coefficient arises from certain universal conditions that prevail in the diaspora. He points out that most Jews have an intimate and "secret mother tongue" be it Yiddish or Hebrew. This is the language spoken at home with one's parents, yet socially and in order to earn a living, Jews have to speak the language of the host country. Memmi also speaks of the common threat to Jews which periodically materializes: "Jewish anxiety is sustained . . . by the never totally silent echo of the Jews who are being oppressed, robbed or killed at some point on the globe."

This last is important as the continuing chain of world events have illustrated. The Jew is always on the "qui-vive," sensitive to the slightest nuance of social change, aware of outside threat even before it happens, and in his/her soul, the Jew must always be ready to pack up and leave, to make a new beginning, in the words of Amos Oz, elsewhere perhaps.

I used to dream of living in Israel, but after a few exploratory visits, the pluralism of cultural backgrounds, the complexity of the political picture, and the overwhelming presence of American culture — as well as my own acknowledged prejudices and limitations — have made me think twice.

RELIGION A PRIVATE MATTER

As for religion: as I grow older I become more religious in a private way and less and less inclined to observe rituals in an institutional setting. Nearly all Jews feel they have an individual relationship with the Jewish God and a social connection with the Jewish community, both local and universal. Those of us who live in countries outside of Israel must also feel a profound biological tie to our place of birth. Just as conversion seems to me a kind of forsaking of those who need you, so does change of nationality seem a kind of abandonment of a place that needs you, and is you. Although I once wrote in one of my poems that I don't know anymore where home is (here, or in Jerusalem), as time goes on I do know that my organic physiological home is Canada — the wintry Manitoba prairie to be specific. But my spiritual and cultural home is at least partly in Jerusalem, metaphorically speaking. Yet, in Memmi's words, my Judaism cannot be contained only in what he calls a set of texts and rituals. Culture, Jewish culture, is for me a much wider and more inclusive matter. If I had to sum up what being a secular Jew means to me I would have to say that it means having Peretz on the dining room wall, Mendele, Leyvik and Manger looking over my shoulder as I write, and to keep things alive and moving — having Sholem Aleichem in my heart.

MIRIAM WADDINGTON

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To Mend The World

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In response to the great contradiction I formulated the only statement I ever made that became famous: that there now exists a six hundredth and fourteenth commandment — Jews are forbidden to give Hitler a posthuomous victory. The reason for this new commandment is that there is in fact a danger that we will give Hitler a posthumous victory; indeed it is hard to see how we can avoid it. If as a result of Hitler's attempt to destroy both Jews and Judaism, we have no Jewish children, then we finish his job; and if we go on as though nothing had happened we imply that we are willing to expose them or their offspring to a second Holocaust — and that would be another way of giving Hitler a posthumous victory. I think that I have been rightly understood by Amchah (the Jewish people) as saying, that there therefore is now a new commandment, a voice — and I think it is heard, not only by people normally called religious — out of the very darkness of despair itself.

AM YISROEL CHAI

Dr. Leibowitz has given us, in my opinion, a very one-sided reading of Scripture and of Jewish tradition. Maybe we live in a secular and even anti-religious age, in which it is necessary to glorify God so that man in his pride and presumption is put in his place; but at other times Jewish tradition did not always speak in these terms. To quote one Midrash: "You are my people and I am God: that is to say, if you are not my people then I am, as it were, not God". Admittedly this could be 'hubris'; still it is significant that the Midrash does not hesitate to stress the importance of man and of Jews — and this despite the fact that it did not have to consider the possibility of there ever being no Jews. I think future Jewish thought will not be able to ignore this possibility; and therefore there can be a religious rejoicing in Jerusalem for both religious and secular Jews alike, for a very simple reason: after an unprecedented celebration, not of death-in-general but of Jewish death-in-particular by enemies, the likes of which the Jewish people have never seen, we, the Jewish people, are surprised. We are surprised by a very simple fact. It is given expression in a children's song — and it is a religious surprise and a secular surprise and the two intermingle: Am Yisroel Chai, the Jewish people lives.

The USSR's Refuseniks: The Courage to Be—Jewishly

By JACK N. LIGHTSTONE

"Remember not to talk while we're in the hall; let me look outside the apartment door first. I'll motion for you to follow."

Our host ushered us out into the early morning streets of a major Soviet city so that we might find a cab back to our hotel. At 1:00 AM his offer to walk us to a taxi stand was more than gracious; he placed himself at personal risk. But he would not abide us wandering about alone. "Even in the Soviet Union," he explained, "a person's residence affords them some protection from the KGB. They require permission from their seniors to break into an apartment. But on the street I'm more vulnerable to gratuitous arrest."

These few remarks by our host convey much of his situation — one into which he knowingly thrust himself almost ten years earlier. He leads an existence in the USSR fraught with ambiguity, because he applied for permission to emigrate to Israel and was refused an exit visa. In fact, such applications and ensuing refusals are a seasonal rite with him. With a Ph.D. in physics his emigration would, in the authorities' view, constitute a 'security risk.' (He has never had access to highly sensitive materials; and what such information he might have had certainly is long out of date by now.) But having (repeatedly) been refused a visa because of his 'value to the USSR', he since has not been allowed to work at his vocation and to contribute fully to that society which would keep him. All this would appear a tragi-comedy of the Catch 22 variety, were it not for the permanent state of limbo which it imposes on our host of that evening, a state to which he may look forward from now, his forty-sixth year, to the end of his potentially productive life.

But there is a reason for our friend's state of affairs, even if there is no logic to it. He constitutes a living example to others, a reminder to other Soviet scientists, Jewish and non-Jewish, who might contemplate opting out of the Soviet system. Better one physicist rendered unproductive than a torrent of openly malcontented scientists, administrators and intellectuals.

NOT ENTIRELY TRAGIC

Is our host's life, then, a tragedy? Not entirely; perhaps not at all. If a tragic life is one which lacks meaning and purpose, in which avenues for self-fulfilment and self-expression and for contributing to the well-being of others remain closed, then my host and many of the thousands in his position claim to have found meaning in their lives only since having placed themselves in their state of limbo. How so? That is to understand the character, life and motivations of the USSR's Refuseniks in the 80's.

"By Soviet standards I was a wealthy man, a person of privilege." A few remaining trappings of 'wealth' still stood in his current two-room apartment — a rosewood breakfront and bookcase. The remainder of his valuables had over the years been sold to pay for necessities. No doubt the breakfront would soon go as well. He continued, "While in Marxist-Leninist ideology all are equal — the classless society — in reality persons like myself, a research scientist with a Ph.D. in physics, enjoyed a standard of living well above the norm, roughly equal to the upper middle class in the West." Now he and his wife are scraping by on 2000 rubles a year, about $2,600. US. (And the cost of living in the USSR is only some 20% lower than our own for staple items.)

"I save that all up," he remarked in his perfect Hebrew, "because I felt my life lacked meaning. For example, take even my scientific endeavours. There is no science in the USSR; there is 'Soviet science'. Ideology imposes itself even on what must, by its very nature, remain a totally 'open' enterprise. I had become disillusioned with Soviet life, even with my pursuit of science within this milieu. And what holds for scientific expression in the USSR is the case many times over in the quest

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The USSR's Refuseniks

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for, and expression of, a Jewish identity. We knew that the chances of being granted an exit visa were slim. And the consequence of being refused a permit to emigrate to Israel were clear as well. "Yet," he said, "an economically hard life with constant harassment, but with dignity and self-respect, I considered, and still consider, better than a duplicitous life of comfort. Even if they keep me until my death within the USSR, I shall be, as I am now, a happy self-fulfilled individual."

REDISCOVERY OF JEWISH IDENTITY

That self-fulfillment resides in my host's rediscovery of his Jewish identity, not in traditional religious terms, but in a secular (but no less deep) mode. His fluent, largely self-taught Hebrew revealed (among other things) his dedication to deepening that identity — this in the face of ever more persistent attempts by the KGB to halt the study by the Refuseniks of Hebrew and of Judaic texts.

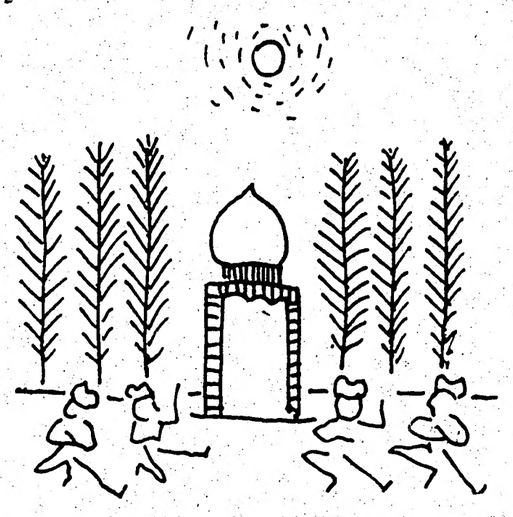
I would more fully describe my host's self-directed programme for forging a meaningful Jewish life through dogged study of modern Hebrew literature, but I dare not be more specific in print — again a measure of this person's 'courage to be' in a Jewish mode. Still our scientist represents only one 'location' on a continuum of responses to the question of a Soviet Jewish identity, a continuum from a most conservative Orthodoxy on the right to secular Hebraists on the left. What the Refuseniks share, however, is, first, the repressive context in which they struggle for a meaningful life and, second, the conviction that, that meaning is to be found in some manner of Jewish identity to be forged (of necessity now) in the USSR itself. As with ourselves the centrality of Israel (the People and the State) cuts across all locations on the continuum, as does the Holocaust as symbolic of a significant aspect of the Jewish condition. In sum, over the last few years the Refusnik subculture has evinced developments which in our own community took some three generations of transformation. And as on this continent, the middle ground of that continuum of modes of Jewish identity remains the most complex, the most challenging to define and to maintain. Let me, then, map out that range for the Soviet context.

My scientist-friend's mode of Jewish identity, the secular Hebraist, exhausted until recently the Jewish activity of most Refuseniks. To be sure some traditional holidays and rites were observed, translated into largely non-religious terms — a Purimspiel on Purim, for example. And until recently the almost exclusive reliance on Hebraism made emminent sense. The Refuseniks viewed their condition as temporary. Many expected and did receive the coveted exit permit on their second or subsequent application. So the study of Hebrew language and culture would, in their minds, prepare them for their new lives in Israel.

PERMANENT REFUSENIKS

Now Refuseniks expect to remain in the USSR; at least the granting of exit visas to Refuseniks will become an ever rarer phenomenon. Emigration has slowed to a trickle. These developments, concomitant with the USSR's increased isolationism, have less to do with deteriorating relations with the West, than with problems internal to the Soviet Union — in the opinion of my physicist-host. The Soviet economy is in a shambles. Production, especially food-production, remains low, while demand grows. Food shortages, evident until now only in satellite countries like Poland, are increasing in the USSR itself. Already rumours of serious food shortages in outlying areas, such as Roumania and the Ukraine, circulate among the urban populace of Moscow and Leningrad. Food, they hear, is being 'diverted' to these cities, further heightening the problem in more remote regions. Discontent, induced by hunger in Kiev is one thing; masses of disgruntled persons in Moscow and Leningrad would present more serious problems for the authorities.

The Soviet government must, in view of the situation, consolidate their 'control' over the populace. The possibility of escape from impending disaster ought to remain unthinkable. The negative consequences of seeking them, for whatever reason (even reasons of conscience) must be seen as unmitigating. Rumours of the 'good life' in the West find their rebuttal in the Soviet media. Americans, say Soviet propagandists, are starving in massive numbers after years of economic recession. Derelicts lying in American inner-city streets are represented as the general state of affairs for an increasingly large proportion of the society. The heightened harrassment of Refuseniks and the closed door policy seem part of the authorities' reaction to a deteriorating internal condition.



For the Refuseniks this has meant accepting their ambiguous and oppressed status as permanent, for all intents and purposes. If being Jewish remains the only purposeful mode of existence left to them, then it requires a Jewish identity the structure of which is compatible with the hostile environment of the Soviet Union. Simply studying Hebrew, sensible with imminent aliyah in view, now seems unequal to the more demanding and subtle task of 'being Jewish' within the USSR. Indeed, studying Hebrew and learning to be 'just like' Israelis (as were many whom we met) becomes only a painful reminder of their condition, not a way to cope with it meaningfully. The early 80's then, seems a watershed for the Refuseniks, and by extension for many other Soviet Jews who, for reasons of discretion, never applied to emigrate, however much they would like to make aliyah.

NEW WATERSHED SITUATION

In light of this 'new' situation, another Soviet 'contact' maintained that "traditional Judaism, a halakic life — only that can sustain the Refuseniks and other Soviet Jews in this long term predicament." He himself had rejected the 'Hebraist-only' mode. And for him a secular Jewish life, without realistic chances of aliyah, appears unworkable. To be sure, he continues to study Hebrew and to teach others the language, yet to other ends, to read not Bialik and A. B. Yehoshua, but Humash with Rashi (the medieval commentary of Rabbi Shelomo Yizthaqi), to be followed by the Abridged Shulhan Arukh, Mishnah and later Talmud, the principal rabbinic canon of texts. In other words, he engages and would engage others in classical rabbinic learning, ultimately to live a traditional Jewish life. (Indeed, the study of these texts in themselves constitutes the rabbinic ritual par excellence, as he knows. And the rabbinic stories about Rabbi Akiva teaching Torah even under threat of torture and execution at the hands of the Romans provide a mirror in which are reflected, — and thereby legitimated, — this Refusenik's Jewish modes of being.)

The two ends of the Soviet Jewish continuum, Hebraists and neo-classical Rabbinists, will, however, not serve the needs either of the majority of Refuseniks or of the few (but growing number of) other Soviet Jews 'coming out of the closet'. After several generations not only of secularization but also of government sponsored 'de-religionization' the all-out-Orthodox mode remains untenable for most of those who seek more than Hebraism. Others whom we met opt for a highly selective practice of Judaic ritual, coupled with Jewish cultural events, exploration of Jewish history and tradition, 'celebration' of the centrality of Israel and pondering the meaning of the Holocaust — all in all, a structure of Jewish life and identity paralleling that of North American Jewry. Hence the intensified interest among them in us (as opposed to Israelis only). Hence the new responsibility our community will have to bear in serving them. We have for several generations struggled to forge a Jewish mode of being as a highly secularized and acculturated minority, a mode of Jewish identity which enjoys a consensus across diverse sub-groups among North America's Jews. I would not minimize the differences between our condition and that of the Refuseniks. But, as they have discovered, we share a modern, highly secularized Diaspora situation. We are the only large scale model they have to work from, and to vary as they see fit so as to respond to their idiomatic state of affairs and needs. With our assistance, which they want (and not primarily in goods but in services), the middle-of-the-continuum Refuseniks hope to forge a Soviet Jewish mode of being appropriate to the 80's (and if necessary the 90's). Much energy and devotion exercised with great subtlety and forethought, is required from them and from us to achieve this objective.

AN AGONIZING QUESTION

Let me end with a personal note. On our trip to the USSR my companion, Nahum Wilchesky, and I were 'pumped' for information about our community. One recurring query stymied me every time: Why do you North American Jews, who enjoy the freedom to study Jewish history, culture and languages, to practice Judaism, to make aliyah, refrain for the most part from doing any of these, let alone all of them?" I could never find a convincing response or even a perfunctory one. I usually choked on both my answer and my anguish.

JACK LIGHTSTONE

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Transplanting Roots:

J.I. Segal's Canadian Perspective

By ADAM G. FUERSTENBERG

Yiddish literature in Canada is a small, though not unimportant, branch of world Yiddish literature. The problem, however, is to define the character of that Canadian contribution. An examination of some Canadian aspects of the work of J.I. Segal—the most prominent and prolific of Canadian Yiddish poets—can provide some valuable insights. Segal is ideal for such an examination because while he lived almost his entire life in Montreal, he was a contemporary and occasionally a participant in the great Yiddish literary movements of his time. Furthermore, reexamination of his work may be especially in order because his concerns about Jewish disappearance, and his prescriptions for Jewish survival, sounding so plaintive then, have taken on a new significance in the universal interest in "roots." After an impressively laudatory reception of his early volumes, some critical appreciation during his lifetime, and a spate of tributes following his untimely passing at the age of fifty-seven in 1954, he suffered an even more severe neglect than most major Yiddish poets. As in his lifetime, it may be his Canadian milieu that is costing him the attention he deserves. Yet it is precisely those attitudes in his poetry that one might define as peculiarly Canadian that may be most relevant for us.

What is Canadian about J. I. Segal?

The answer depends on answers to two related questions: What are some of the qualities that identify and define Canadian literature? To what extent does Segal share and exhibit those concerns?

Canadian literature is a reflection of Canada's landscape and its location: the vast, inescapable space between communities, the length and severity of its winters, and the overwhelming power of the United States. While this may be an oversimplification these factors were important in the process of that cultural acclimatization that differentiates Canada from its powerful neighbor, and thus contributed to whatever uniqueness its culture has.

Canada, like the United States, is the result of successive waves of immigration. The immigrant's typical reaction to his new land provided a powerful influence on his literature. Unlike the United States, however, Canada has developed its society and culture on a foundation that preserves immigrants' origins in an ongoing attempt to transplant them in the new soil of Canadian experience. It has tried to resist what Professor Arthur Lermer calls the "schmeltztop": the melting-pot process that has characterized American civilization. As early as 1912, during the great Jewish migrations to America and Canada, the first French Canadian prime minister, Sir Wilfred Laurier, popularized the analogy of Canadian society and culture to that of a church mosaic in which all the different colored pieces contribute to be a pleasing whole. The federated character of Canada's political system, based on a compromise—however strained over the years—between the two founding cultures, has encouraged the positive development of a multicultural civilization.

Of course the immigrant syndrome that afflicted the pioneers of Canadian literature was not peculiar to Canada. One is thus not surprised that in addition to the direct influence of United States culture on Canada as evidenced in imitations of—and direct participation in—American sociocultural activities ranging from sports, to music, to art, and to literature, there are also parallel themes and concerns arrived at independently by Canadian writers, but reflecting similarities of pioneer and immigrant experience. It explains particularly the Jewish Canadian writer's natural affinities with American Jewish writers. Even in the late 1950s, Mordecai Richler's early important work *The Apprenticeship of Duddy Kravitz* unashamedly imitated Budd Shulberg's *What Makes Sammy Run?* On the other hand his latest work *Joshua Then and Now,* much richer and more complex, features a protagonist who arrives independently (in a Canadian fashion) at the same crisis of Jewish identity in an assimilating environment that characterizes his southern cousins in the fiction of Roth, Bellow, and Malamud.

The pull to the south, the attractions of its culture and the resistance to it, is a hallmark of Canadian literature. The United States is attractively and yet terrifyingly powerful, and most Canadians are geographically closer to—and more familiar with—the United States than to other Canadians. Segal himself made only a few short visits to Toronto (never to places like Winnipeg and Vancouver; his widow claims he was terrified to travel), but he spent almost five years in New York.

MULTICULTURALISM BOON TO WRITERS

Canada's multicultural emphasis has been a special boon to Jewish writers and may explain, as Tom Marshall has pointed out, why so many of Canada's best and most significant writers in English have been Jews. "There is a sense in which the Jews are the most Canadian of Canadians," he writes:

> history has forced them to experience the conflicts and tensions that all sensitive Canadians experience, but to an intense degree .... The Jewish writer, because of the degree and the dramatic history of his own "different-ness" can see paradoxically that every Canadian is a "Jew," a stranger; everyone lives behind the barriers of his own cultural past.

The word "barriers" in this quotation is important because it relates to one of the key definitions of the uniqueness of Canadian literature, and at the same time characterizes Segal's special place in it. Segal did not see his cultural past as a barrier but as a valuable context for the Jew in trying to cope with the chaos of the twentieth century. At the same time he shared some of the effects of this

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barrier mentality.

Looking at the influences that shaped Canadian literature—winter, distance, parochial communties surrounded by a physical or psychological "frontier"—Canada's most important critic, Northrop Frye, characterized the results as a product of "a garrison mentality."

John Moss expanded this idea by defining four successive stages of literary development in Canada rooted in the mentality of exile associated for him with the barrier or garrison concept. The fourth and final stage is that of immigrant exile, the most pervasive theme in Canadian literature. This is especially significant for the Jew, who, like the other minorities that make up the Canadian mosaic, "is similarly a perennial exile for whom assimilation is tantamount to annihilation, and who thus remains an immigrant in an alien land, struggling through generations of change to maintain some semblance of the past in his present life."

Segal knew this danger. Writing in 1946 in English to laud the Canadian Jewish Congress for instituting a program to make Yiddish books cheaper and more accessible, he laments that "at the present time it is a fearful fact that the spiritual values of our people receive but scant attention. We have lost the golden thread of the continuity of our culture and much of our Jewish life seems purposeless and unsophisticated."

SEGAL'S CANADIAN PERSPECTIVE

Segal's Canadian perspective was a sort of dual exile, one voluntary and the other, in a sense, enforced. As early as 1932, the poet and critic N. I. Gotlib, a contemporary of Segal's in Montreal, greeted Segal's fifth volume, *Lyric,* as a coming to maturity of his style and his themes, the most important of which he listed as alienation from the present and nostalgia for the past. Segal was well aware of his sense of estrangement. Writing in 1933 about Morris Rosenfeld, in clear sympathy and personal identification with the latter's struggle to be understood and accepted, Segal says of himself in Montreal, a city he characterizes as "A viste winterdicke shtat" (An empty, wintery city):

> Ot drei ich zich arum do in shtat shoin bald a zwei zendlick yor un bin do in toch azoi fremd wi ich wolt nor-wos fun shif arunter ieb doch an oisgewurzelter in a kalter toitlecher fremd.
>
> (Here I run around the city already for two decades and still feel as strange as if I had just stepped off the boat. ... I live uprooted in a cold deadly exile.)

This alienation from his immediate environment was also one that Segal shared by experience and tradition with all Jews in Galut (the diaspora) and it made him an exile, an outsider among gentiles. Instead of traditionally mourning his state, he celebrated it; he gloried in it. In reaction he turned to his childhood in the Ukrainian Chassidic town of Koretz. For him the suffering in one exile led naturally to the celebration of the other. More than that, in his poetic recreation of the shtetl culture Segal found an important context for providing meaning to the chaos he saw enveloping the Jew in the assimilation and materialism of North America. At moments he could even wax uncharacteristically optimistic about the Jew in America. In the dark hours of 1940 he could write that

> A neie Kultur-swive wet sich do oif dem Amerikanshen Kontinent onhaiben oisfurmen weil der fal Europe iz far unz a historishe lekzie .... Die hoipt-sibe far a neier Yiddish—moderner swive iz dos Kulturele-oifwaksen fun di Amerikaner Yidden in dos zehn dem beishpil fun die hroive yushivim in yene lender, wu dos eigenartige, dos eigene, di geisticke doirisyerishe iz farkoift gevoren far a topf lindzen.
>
> (A new cultural milieu on the American continent will be furrowed out .... The main reason is a new Yiddish—modern cultural awakening and maturity of American Jews seeing the example of the many communities in those countries where our own unique spiritual inheritance was sold for a pot of lentils.)

While his critics have recognized his choice of this poetic exile to the shtetl as he imagined it (not all with approval; some saw it as a form of cowardice in its seeming escape from the necessity of confronting modern reality), they have not realized that it is very much in the literary tradition of Canadian immigrant experience. Segal's effort to preserve the shtetl's values, its spiritually strengthening power, its contribution to the completeness—now rapidly deteriorating—of the twentieth-century Jew found a perfectly appropriate echo in the form of exile he shared with all immigrant Canadians.

THE PASTORAL MYTH

As Frye points out, Canadian immigrant literature not only exhibits its garrison mentality in its nostalgia for the past, its fear and hope in a new land, its warm recollection and evocation of a deserted home, but something that is richer and goes far deeper. This immigrant mentality is the result of an instinctive commitment to "the pastoral myth," a vision of a social ideal. "The pastoral myth," Frye writes,

> is associated with childhood, or with some earlier social condition—pioneer life, the small town, the *habitant* rooted to his land—that can be identified with childhood. The nostalgia for a world of peace and protection, with a spontaneous response to the nature around it, with a leisure and composure not to be found *today,* is particularly strong in Canada. It is overpowering in our popular literature.

Is there a better description of Segal's poetry? If one examines his poetry it becomes clear that his imaginative return to Koretz, to Chassidism, to the Besht and the Bratzlaver, even to the evocation of farmyards in his Ukrainian childhoos (as in "Ukrainer Oizer," *Dos Hoiz Fun Di Pushite,* p. 219) is in fact his own personal Canadian pastoral myth. It is a return to childhood. Segal had a special affinity for the recreation of childhood itself in spite of the fact that his own was filled with great poverty and the lack of a father from age three.

On the most obvious level, Segal's Canadianism appears in those poems that use Canadian place names or exhibit concerns, attitudes, or an awareness of environment that is clearly Canadian. In four of his twelve volumes, including his first, *Fun Mein Welt* (1918), and the last three (the final one published posthumously), there are more than fifty poems with such characteristics. Of the seasons in Segal's verses, winter predominates, followed closely by fall, with summer less often, and spring only rarely. This is a familiar pattern in Canadian literature, reflecting Canada's long winter, rich, colorful autumn, and almost nonexistent spring. Most of the time winter appears as a harsh environment imprisoning each family in the isolated exile of its little island of warmth, or often associated with death, as in "Itzer":

> Strong winter reigns in greater Montreal,
> Deep snows cover the days and cowering nights.
> Long unending white miles reach me from the cemetery.

Sometimes, like other Canadians, Segal could make a virtue of necessity. Looking out on the long Montreal winters, he would assert—in the series entitled "Winter" in his first volume—that

> There lies hidden in Winter a rare beauty
> Even on days grey and cloudy, unredeemed by light.

Or when he almost seems to share in the holiday atmosphere preceding New Year's Day in "Winter—telegrammes," where the snows on the overhanging electric wires of the street appear as continuous messages:

> Winter sends on Canadian snow-paper
> Telegrams to all the world.
> Telegrams to the children of those
> Who live in the wishes of young and old.

But even when winter is less harsh, almost benign, as in the "Winter" of his 1940 volume, *Dos Hoiz Fun Di Pushite,* when

> Softer grown the world and mild

the overwhelming quality is still its "monotone shweigen" (monotonous silence). Even when joyfully celebrating his boyishness in a winter context, as in

> As I go in the street, I go deeply in snow
> And see children skating sans worry or care
> I sometimes join them and skate with them there
> And still I'm a boy, and still I'm a boy

there is a note of apprehension in the desire to ignore experience:

> I'm still a boy and cannot suffer
> The sayings of the experienced old fool
> Who sees in his life only darkening corners
> Who sees in his life only danger and sorrow

Obviously he is both boy and "erfahrener nar."

Apprehension is also the dominant note in Segal's autumn poems, often tinged with images of death associated with the passing of summer:

> Not on the trees sees one the face of Fall
> Not on the beloved faces losing foliage
> Sees one the tired face of Fall ...
>
> Though mills are milling flour, men eating bread, and cows and horses grass
> Nonetheless there is a desert on the earth
> And all the roads are covered with deadly sand
> And it is Fall
> Deadly Fall.

Summer, even late Indian summer, and infrequently spring, function as a momentary salvation from the isolation and monotony of winter. Thus in one poem Segal must first reassure his more constant companion, loneliness, before responding to summer's sudden, late reappearance:

> Loneliness, bear no grudges
> That I banish you today from my door.

The same sad note intrudes in the poem "A Shtimung in a Zilbernem Fri-Zumer Tog" (A mood on a silvery early-summer day), when among the joyful evidence of the summer awakening of his old street, he suddenly notices the faces of pale children peering lonely from a window across the street.

The images of the window, as both barrier and opening to the world, and of churches and church bells, are among the most pervasive in Segal's poetry. They suggest the Montreal immigrant's desire for participation and his fear of rejection.

CANADIAN LANDSCAPE APPEARS

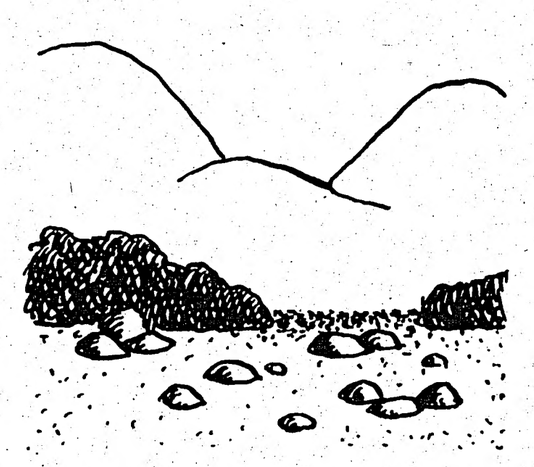
The landscape of Canada does not often entice Segal, although place names, especially those related to Montreal, can suddenly appear, sometimes almost incongruously. This occurs in a poem in which Segal castigates the Hebraists of the University of Jerusalem for downgrading his beloved Yiddish language and sarcastically hopes that the other great universities of the world might be more accommodating:

> Mother Yiddish
> ...
> Perhaps the good don of Oxford
> Kenigsberg, Columbia, McGill
> Will buy from you some brand-new terms.

It can express itself more powerfully in the evocation of loneliness associated with the monotonous distances of the Canadian prairies:

> In our wide-free prairies winter reigns greatly with wonder
> While storms roll wildly on mountains, and then fall on valleys below.
> In our wide-free prairies delightful frost freshly quivers with brightness
> And with clear-white magic swiftness blankets the steppe.

The word "steppe," which here conjures up the Ukraine in a specific Canadian geographical context, is in Segal a precise image of Frye's pastoral myth, where the immigrant's memory of the abandoned homestead melds with the imagery of the new physical environment. That Segal never visited the Canadian west does not detract from this, since in Frye's terms the immigrant's sense of exile and his acclimatization are centered in the poet's imagination. Just as the spiritual shtetl Segal dreams of in his poetry has vanished by the time of his creation, so the prairies—with added mountains and valleys—exist only in his imagination.



SHTETL AND CANADA BLENDED

One can see this blending of shtetl and Canada in a more balanced and mature form in later poems like "Alt-Montreal."

In "Alt-Montreal," the description of place—one immediately recognizes the old section around Bonsecours Market and Church, within a block of Montreal harbor, whose recent restoration has made it into a tourist attraction—in the lines

> There's an old back street in Montreal
> That was once the centre of town ...
>
> A little way down is an oblong cemetery
> With small headstones, and smack in the middle
> Stands a tall stained marble column
> ...
>
> Not far away is the harbour market
> With high buildings, wooden and blind
> And you can see a dirty red flag
> Hung out for no reason at all, teasing the wind.

are part of that same melancholy nostalgia one finds in Segal's evocation of his vanished village of Koretz:

> Koretz, my town, call me back
> And lead me over your old bridge
> Past the synagogue with the stone wall.

Again in "Shpet-herbst in Montreal" the depiction of Canada's premiere Catholic city—in Segal's time often referred to as "the city of churches" because of its towers and golden cupolas and the incessant clanging of Sunday bells—becomes for the poet a return to his own roots:

> Our churchy city becomes even more pious,
> And on Sundays the golden crosses gleam brightly,
> The big bells ring out hallelujahs
> And the little bells answer with an amen.
> The tidy peaceful streets dream in broad daylight
> And smile serenely at me who am such a Jewish Jew
> That even in my way of walking everyone can hear
> The music of my ancestral song
> And the rhythm of my Hebrew prayer.

RELIGIOUS SYMBOLISM SHARED

Finally, this mixing of images of an imagined childhood Ukraine with a real Canada, centered in the intense sharing of religious symbolism, is beautifully and maturely accomplished in "Shpet-zumerdick Montreal." Segal is able almost imperceptibly to mix his sympathies for the sounds of Catholic piety wafting above the city toward Mount Royal with the impressions and sounds of the city's Jewish ghetto— the streets around Saint Dominique—into a completeness that evokes for him the weary, resigned peace of Koretz. The key images are Montreal as a village, the church organ playing Tehillim, and the christian "pagodas" that have become Sunday prayer "shtiblach." The characterization of Montreal, regardless of its big city

The Christian Meaning of Israel

By CHRISTOPHER F. MOONEY

Any discussion of the Christian meaning of Israel must focus upon the changing attitudes of Christians toward the Jewish people and toward the land of Palestine.

I

Let us begin with the older and more established Christian attitudes toward the Jewish people.

This older theological outlook held that, with the coming of Christ, the covenant established on Sinai between the God of Israel and the Jewish people was repudiated in favor of Christianity. This repudiation had its source in the Jewish rejection of Jesus, and was epitomized in the Christian charge of deicide against the Jews. The destruction of Jerusalem in the year 70 and the decline of the Jewish nation thereafter was understood by many Christians of the time to be a manifestation of divine punishment for this rejection of Jesus. The "Wandering Jew" motif, which began in the early centuries of our Common Era, became a way of articulating in popular mythology this conviction that the triumph of Christianity had taken place through the rejection of Israel. Especially during the Middle Ages, the political and economic subjection of European Jews to Christians was looked upon as a proof of Christian superiority. The hostility of Christians toward Jews was thus not racial in its origins but religious; it would therefore be more correct to call it anti-Judaism than anti-Semitism.

This particular Christian outlook on Jews took root initially as a result of inevitable antagonisms between the synagogue and converted Jewish Christians. After all, we had here a conflict between two faiths laying claim to election by the one true God, and using the same sources of revelation, this natural antagonism engendered a long line of theological support, beginning with Augustine. Using St. Paul's example of the Old Testament figures of Jacob and Esau, to show Christianity's superiority over Judaism, Augustine added a more temporal interpretation to Paul's words: the Jews, he said, like Esau, have lost their birthright and must now serve their younger brother, Jacob.

In succeeding centuries Tertullian, Jerome, Ambrose and John Chrysostom all spoke harshly of the Jews in the name of religion, usually in the common language of bigotry. It was not until much later, through the influence of humanism and the tolerance of the Enlightenment, that the Jews of Europe began to experience a measure of respect, dignity and freedom.

TWO CONTEMPORARY EVENTS

Needless to say, the terrible heritage of events spawned by this older religious outlook on the Jews is a scandal to Christians today and scarcely comprehensible. For we see with very different eyes that this outlook constituted not only a shocking collapse of Christian charity but a refusal to recognize many deeper Christian realities. The Jewishness of Jesus, for example, and that of all his followers and the majority of early Christians, was ignored completely by this older outlook. But let us now ask why this negative and hostile attitude of almost two thousand years finally broke down in our own time.

Two great contemporary events of Jewish history were responsible for this breakdown: the Holocaust in Europe and the founding of the State of Israel. The Holocaust destroying the myth of Christian superiority by shattering the complacency of Christians. In an extraordinary book Jules Isaac has forcefully argued the charge that the genocide perpetrated by the Nazi regime was a final offshoot of the Christian churches' perennial "teaching of contempt" in regard to the Jews. There is, indeed, no way for the Christian historian to minimize the magnitude of this crime of genocide committed against the Jews in the Christian era. The Holocaust took place in supposedly Christian nations. Nor is it likely that racial anti-Semitism would have fallen on such fertile soil in Europe without the centuries of negative stereotype of Jews by Christians. None of the Nazi anti-Jewish measures were new. What was new was the racial argument, the thorough technical organization of the death camps, and the coldly horrifying scope of the undertaking. The Holocaust therefore ought to have shattered the complacency of Christians. It shocked them into an awareness of the contradictions inherent in the older Christian theology of Judaism, contradictions that were capable of leading to positive and irreparable harm to millions of human beings. The only point which has to be emphasized is that this terrible event of the Holocaust cannot be traced back to any essential Christian teaching, but only to one particular theological interpretation of the Christian religion, one which grew from, and subsequently masked, deep-seated attitudes of all too human prejudice and bigotry.

THEOLOGICAL TRANSITION

This older, negative (and contradictory) theological outlook was challenged not only by the Holocaust but also, and perhaps especially, by the reborn State of Israel. For included in this older set of attitudes was the conviction that there could be no hope of the Jews regaining God's favor if they were not first converted to Christianity. As late as 1904 we have the famous (and shocking) reply of Pope Pius X to the plea of Theodor Hertzl for papal support of the Zionist movement.

"We are unable to favor this movement," said Pius X. "We cannot prevent the Jews from going to Jerusalem, but we could never sanction it. As head of the Church I cannot answer you otherwise. The Jews have not recognized our Lord. Therefore we cannot recognize the Jewish people."

The Second Vatican Council pulled the linchpin from this older theological outlook when it solemnly declared that Jews could not, as a group, be blamed for the death of Jesus. More importantly, a whole new Christian meaning for the State of Israel now became possible. For if the Jews cannot be said as a people to have been responsible for the crucifixion of Jesus, there is no reason for God to be angy with them as people. And if there is no divine mandate for Jewish wandering, there is no theological block to the emergence of a Jewish state in the land of the promise. The existence of Israel as a nation thus stands as a living rebuke to the "Wandering Jew" theory of this older Christian theological tradition.

What we are witnessing, then, at the present time in the history of Christianity, is a period of theological transition. Christian understanding of the Jewish people is no longer being based on the type of theological framework that has existed for centuries. The task Christians face now is to build a new base, a new theological understanding. The foundation of this new understanding is two-fold: first the texts of the Hebrew and the Christian scriptures, and second the texts of official statements by the Christian Churches. Obviously, the statement of all Christian Churches carry equal weight in this new Christian understanding of the Jewish people, but since I speak here as a Roman Catholic, I shall be highlighting the statement of my own Church. So let us turn now, to a closer examination of the decisive change in the Christian understanding of Israel. The Holocaust has given Christians a new insight into history, and as a result their theology of Judaism is going through a radical shift, as well as a retrieval of an ancient Christian outlook.

II

Perhaps the most important element in this is the general recognition of the pro-Israelite attitude of Jesus himself. Even though he had a great deal new to say to his contemporaries, especially his announcement of the newness of the Kingdom of God and the consequences which followed from it, Jesus proclaimed no new God, but rather understood himself to be revealing in a new way the God of Israel, the God who, according to faith of Israel, was conceived of as lord of history and creator of the world.

The older theological conception that the Christian church is the faithful and true Israel and has taken the place of the Israel which rejected Jesus, is far too simple and quite unsupported by the evidence of the New Testament as a whole. St. Paul himself, who could be very severe with Israel for not believing in Jesus, was nevertheless firmly convinced of the place of Israel in salvation history, and frequently warned gentile Christians against arrogance.

It was to be over two thousand years before the Christian church officially retrieved this attitude toward Israel, so common among Jewish Christians in the early days. Only in our own time did the religious anti-Semitism of Christians begin to change. On the Roman Catholic side, Pope Pius XI was the first to speak of genuine Christian opposition to all forms of anti-Semitism. In a public audience on September 6, 1938, Pius XI said: "Through Christ and in Christ we are all spiritual descendants of Abraham. Anti-Semitism is inadmissable. Spiritually, we are all Semites." The chill between the Jewish and Christian faiths persisted, however, and began seriously to disappear only under the impact of the Holocaust.

The flowering of biblical and archeological studies in our century has also had a significant influence upon the relations of Christian and Jews. Both now use exactly the same scholarly tools to study the same relics and the same texts and to reach the same understandings of what the ancient believers wrote and did. Judaism as a religion has received new recognition of its dignity from Christians through this scholarly research into its origins. The discovery of the Dead Sea Scrolls in 1947 threw a spectacular new light upon the vitality of pre-Christian Judaism. Rabbinic learning of postexilic Judaism also flourishes today, and Hebraic studies are part of many major universities in Europe and America. The hyphenated adjective "Judeo-Christian," almost unknown before this century, though problematic in some respects, has come to symbolize shared moral and religious values. Just before the Second Vatican Council began, the World Council of Protestant Churches, at a meeting in New Delhi in December 1961, had vigorously condemned anti-Semitism, with the specific recommendation that "the historic events which led to the crucifixion should not be presented so as to fasten upon the Jewish people of today responsibilities which belong to our corporate humanity."

MUTUAL UNDERSTANDING

The last of the four sessions of the Vatican Council was held in the Fall of 1965, after Paul VI had succeeded John XXIII as Pope. During this session the historic "Declaration on the Relationship of the Church to Non-Christian Religions" was overwhelmingly approved on October 28, 1965. This Declaration asserted "the common religious patrimony of Christians and Jews," and, while rejecting what it called "the alleged collective guilt of the Jewish people for the death of Christ," stressed "the urgency of condemning anti-Semitism. . . . Jews should not be represented as rejected or accursed. The Church deplores hatred and persecution of Jews and all displays of anti-Semitism. This Declaration signaled an historic turning point and ushered in a new era of dialogue and cooperation between the Jewish and Christian faiths. The Vatican Commission for Religious Relations with the Jews was formed shortly afterward, and in 1975 issued guidelines for implementing the new relationship. The document says that Christians "must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience." The guidelines also suggest joint social action. "In the spirit of the prophets, Jews and Christians will work willingly together seeking social justice and peace at every level, local, national and international. . . . At the same time, such collaboration can do much to foster mutual understanding and esteem."

It would be unrealistic, of course, to expect antagonisms of centuries to be swept away at once. The Vatican Council provides a starting point for people of goodwill on both sides to help fulfill the Council's promises. Let me cite one example, because it will also help us understand the Roman Catholic attitude toward the State of Israel itself. In 1975 the National Council of Catholic Bishops marked the 10th anniversary of the Second Vatican Council's "Declaration on the Relation of the Church to Non-Christian Religions." This is what the Bishops said: "In dialogue with Christians, Jews have explained that they do not consider themselves as a church, a sect, or a denomination, as is the case among Christian communities, but rather as a peoplehood that is not solely racial, ethnic or religious, but in a sense a composite of all

Transplanting Roots

[Cont'd. from page 5]

streetcars, breweries, and its teeming streets, as "unzer groise dorfshtat" where "di radios in di voyle beitagike shtiber davenen vi di kleine pagodas ... farteitshen di sedres tanach un zei zingen in preidiken gutskeit un frumgenad" (the radios in the goodly day-time rooms pray like the small domes ... translating Tanach passages and singing and preaching goodness and piety) is especially effective. The poet is in complete balance between the various contradictions of his immigrant situation and seems to be succeeding in transplanting his desire for spiritual fulfillment and peace, even his roots, to the "geography" of his actual place, Montreal:

> ... Today is Sunday
> and in all the houses the windows shine
> new washed ... and there below
> in the poorest section at St. Dominique
> street weariness and worry have been
> tossed aside like old women who
> lean against brick walls and doze ...

These poems are evidence of what R. R. Rashley characterized as "expression of regret, expressions of interest in religious security in an unsecure world ... they are all produced by the immigrant at first contact with the new world." In other words, they express that desire for a new social order that Frye characterized as the pastoral myth of Canadian literature.

The poems in which Segal was successfully able to reconcile his nostalgia for his shtetl past with his experience of Canada form a small minority of his poetic output, although when they work they are among his richest, most poetically mature creations. Often he simply turned his back on Canada or the present, choosing escape to Chassidic Koretz. This too, however, is in some ways typically Canadian. The influence of an artist's environment on his work is always a complex question, but his withdrawal or rejection of it is itself a significant influence. One thinks of such Canadian parallels as the novelists Norman Levine and Mordecai Richler who had to live in London to come to terms artistically with Montreal.

It is in this sense that J. I. Segal had a Canadian perspective, his pastoral myth being his imaginary exile from Canada, which provided an oulet for his feeling of immigrant isolation. This particular perspective has not been completely lost. A. M. Klein, one of the greatest of Canadian Jewish poets writing in English, expressed his debt to Segal in a eulogy in which he listed himself proudly as one of the friends "for whom Segal's company ... was a constant delight," and with whom he mingled "the parables of Rabbi Pinchas of Koretz with the visions of William Blake." Through his contact and friendship with Klein—with whom he worked at the *Kanader Adler* where Klein also edited the *Canadian Jewish Chronicle*—and his attraction for later poets such as Miriam Waddington, Segal has had an influence on Canadian poetry for which he has not been adequately recognized.

CHRISTOPHER F. MOONEY

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Viewpoints

The Christian Meaning

[Cont'd. from page 6]

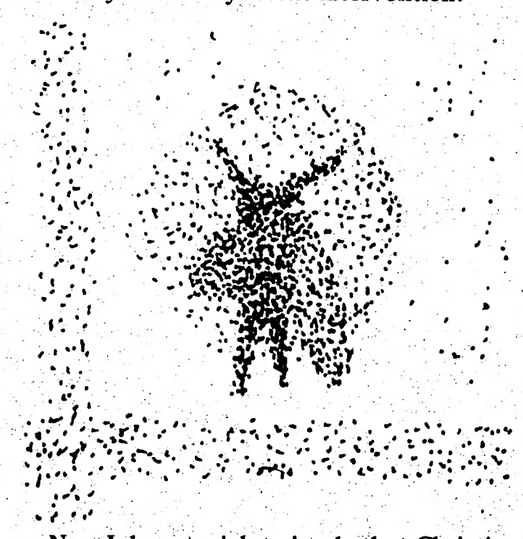
these. It is for such reasons that an overwhelming majority of Jews see themselves bound in one way or another to the land of Israel. Most Jews see this tie to the land as essential to their Jewishness. Whatever difficulties Christians may experience in sharing this view, they should strive to understand this link between land and people which Jews have expressed, in their writings and worship through two millennia, as a longing for the homeland, holy Zion. Appreciation of this link is not to give assent to any particular religious interpretation of this bond. Nor is this affirmation meant to deny the legitimate rights of other parties in the region, or to adopt any political stance in the controversies over the Middle East, which lie beyond the purview of this statement. In spite of this cautious wording, the Bishops at this 1975 meeting also called explicitly for the recognition of Israel "as a sovereign State within secure boundaries," as the first element in any overall solution to the Palestinian question. And on November 11, 1975, Archbishop Joseph L. Bernardin, speaking as President of the Bishops' Council, unequivocally condemned the UN resolution equating Zionism with racism as unfair and discriminatory.

III

Over the centuries there have been two chief concerns of Christians in regard to what has always been thought of and called "The Holy Land." The first is obviously free access to all those places venerated as holy by Christians. The second is the survival of Christian religious communities in Palestine, particularly in Jersualem and other places where Jesus lived and taught, and where the Christian religion began and flourished in its early years. Both these interests have been threatened over the centuries by various peoples and the Christian churches always become more concerned about them whenever there are political changes in the Middle East. There has never been a problem with the State of Israel as far as either of these interests is concerned. The only obstacle to the presence of Christian communities in Israel has been the age-old problem of Christian proselytism. Fortunately there are today no official Roman Catholic organizations which exist for the purpose of converting Jews. Indeed, at a meeting of the international Catholic-Jewish liaison committee held in Venice in 1977, Catholic participants supported a position that strongly condemned all forms of proselytism. This meeting in fact marked an historical turning point in the relations of the Roman Catholic Church and the Jewish people. The memory of forced conversions in centuries past is deeply ingrained in the consciousness of Jews, and this memory has until recently been a serious obstacle to the progress of good Jewish-Christian relations.

These two chief religious concerns have developed over the years into a third concern of the Christian churches, that of peace in the Middle East, for peace enables the first two interests to be achieved in and through achieving the great hope of all peoples of the earth. This effort to promote peace has undoubtedly been the source of the official Vatican position, confirmed by every recent Pope, of very staunch neutrality toward all political controversy in that region. For example, since there remain outstanding border conflicts between the State of Israel and the State of Jordan there has been no official Vatican diplomatic recognition of either county. On the other hand, Pope John Paul II has strongly endorsed the Egyptian-Israeli Treaty, characterizing it as a "decisive impulse to the peace process in the entire region." Moreover, since the founding of the State of Israel there have been frequent visits of Israeli dignitaries to the Holy See, and, as I noted earlier, the American Bishops in 1975 called explicitly for recognition of Israel, as a sovereign State within secure boundaries, as the first element of any overall resolution of the Palestinian question.

A fourth Christian concern regarding the land of Palestine is much more theological and focuses upon the religious bond between land and the Jewish people. This has only recently become a Christian concern, motivated by the sudden rebirth of a Jewish nation after almost 2,000 years, as well as by the renewed recognition of St. Paul's teaching that the Jews will always remain a chosen people, destined by God's providence to play a most important, if still mysterious, role in the universal history of salvation. How are Christians to understand this Jewish land tradition, which has been such an integral part of Jewish self-understanding since biblical times? Jewish faith has, of course, survived the absence of land, but in Jewish religious eyes this survival was always seen as a truncated form of existence, during which the people of the diaspora could only mark time. Beginning in the last century, Zionism began to give this land tradition a cultural and political significance, and has argued eloquently for the present State of Israel on moral grounds. Many persons who agree that a solid case can be made for Israel on such grounds are at the same time convinced that a strong moral case can be made for the rights of Palestinians, something which Zionism historically has had some difficulty incorporating into its ideology. In any event many persons, even citizens of Israel, agree that these conflicting moral and political claims need to be adjudicated on the basis of ethical and political norms and not on the basis of religious norms. The religious land tradition of the Jewish people ought not be used or misused, for partisan political goals, to support claims to specific areas of what used to be Judea or Samaria, for example, or to support the very opposite claim made by many ultra Orthodox, that Israel ought not to be supported at all, because it was established by human industry and not by divine intervention.



Now I do not wish to imply that Christians ought not to be concerned with the just resolution of the conflicting moral and political claims of Israelis and Palestinians. They should. These claims must be addressed by all religious people, whether Jewish, Christian or Moslem, since they are crucial to peace in the Middle East. The point I am making here, however, is that, independently of the justice question, there remains a strictly theological question which still needs to be addressed by Christians, namely, how are they, precisely as Christian, to interpret today the ancient Jewish land tradition. Christian biblical scholars have been grappling with this question for several years now; among them we might mention two Americans, W. D. Davies and Walter Brueggemann. These scholars are all in agreement, first of all, that the Christian Gospel message does not simply abrogate the Jewish land tradition. The New Testament is in fact ambivalent here. Some strata seek to transcend land, Temple and Jerusalem, while other strata tend to personalize "holy space" in Christ, who as a figure in history is rooted in land. Land is thus important for Christian faith insofar as salvific faith must always be rooted in history. These Christian scholars also remind us that an inordinate stress on convenant to the neglect of land has been a peculiarly Christian temptation, whereas the convenant between the God of Israel and his people is characteristically about land, about the promise of land, the retention of land, and land loss. The Christian Scriptures tend to soften this land emphasis by translating it into a more central human problem, one common to both the Christian and the Jewish faith, namely homelessness, God's response to which is made in terms of promise and gift. While these themes of homelessness and rootedness in history are the legacies of the land tradition common to both Jews and Christians, there remain nevertheless serious differences between the ways Judaism and Christianity think about land. We spoke earlier of the "perpetual wandering" theme which for so long dominated the Christian understanding of Judaism. Though now thoroughly discredited, this tradition was responsible for the way most Christians thought about Zionism in the early years of the movement, and its residue is still the single greatest obstacle today to a general Christian sense of the role of land in Jewish identity. Christians are still genuinely astonished, for example, that Jews can make a secular reality like the State of Israel so central to their religious self-awareness. One Jewish scholar, Jacob Neusner, puts it this way: "One cannot divide the Jewish people into two parts, the 'enlandised' and the 'dislandised.' Those in the land look outward. Those outside the land look toward the land. Those in the land identify with the normal peoples. Those abroad see in the land what it means to be extraordinary."

Let me draw an important conclusion from what I have said about the Jewish land tradition: the State of Israel, as a concrete expression of that tradition, cannot be excluded from future Jewish-Christian dialogue without impoverishing the encounter and giving it an air of unreality. This inclusion of Israel will of course add tensions to the dialogue because of the political situation in the Middle East. The problem will thus be to keep the dialogue a religious encounter and prevent it from becoming merely a replica of political and diplomatic disputes. This will not be easy. Christians, for their part, have to recognize that no nation, including the United States, has ever fully succeeded in solving the problem of minority rights. Jews, on the other hand, must acknowledge that Zionism, which is the contemporary secular expression of the Jewish land tradition, has not yet been able adequately to deal with the role of non-Jewish minorities in an essentially Jewish State. Dialogue between Jews and Christians on the land tradition, therefore, must inevitably involve in some way the absent third party, who has also lived and continues to live on the land of Palestine, and who also has strong religious convictions about the meaning of many of the same holy places venerated by Christians and Jews. The theological question which must thus be asked by all, Jew, Christian and Moslem, is this: Will the ingathering of the dispersed Jewish people, accomplished under the pressure of racial antagonism and political persecution, prove finally to be a channel of God's grace and justice for Jew and Palestinian alike, and indeed for all nations, or will it not? Neither Moslem, Jew nor Christian can afford to be indifferent to the answer to this essentially religious question, even though at present this religious question is inextricably entwined with questions of political and moral rights and all its future dimensions are far from clear.

The noted Jewish theologian, Eugene Borowitz said recently: "I do not see," "how Christians and Jews can come to understand one another better unless they address each other's mature theologies. This can most readily be done in areas where there are common or overlapping beliefs. Yet it will not produce its most significant results until it focuses on matters wherein they disagree radically with one another." I said earlier that the Nazi Holocaust and the establishment of the State of Israel forced Christians not only to look with compassion and candor on the magnitude of these two events, but also to acknowledge and offically repudiate a long established theological outlook on the Jewish people. Yet religious disagreements of a different order continue, because, as Borowitz says, the ultimate stumbling block in the dialogue is the person of Jesus. Authentic Judaism sees no need for any kind of mediating figure between God and humanity, while for Christianity the redemptive mission of Jesus to wounded humanity is absolutely essential to the faith experience. Yet while Jesus is for Christians Son of God, he is also a son of the Jewish people. He is thus the symbol of that rupture and continuity which characterizes the relation of our two religions. Jesus, son of Israel, unites and divides us at one and the same time. No other religion has any reason to be concerned with Jesus; he is involved in no other religious tradition; he belongs to no other people. Only Jews and Christians must agree to disagree about him. It is therefore important for us both to be aware of how concrete and personal is the point of ecnounter between us, and how much our quarrelling arises from a common heritage. So may our dialogue continue, renewed by a sense of the mystery within which we live, a mystery that demands silence, patience and much hope, and in which the most interested party is God himself.

Poetry Corner

TORONTO, 1933
Darkness surrounds the tailor shop.
Inside, your father's needle
streaks through the fabric of dim light.
Suits sprawl on tables like deflated men.
In Kensington the emptied carts lean –
a row of dozing labourers.
Sawdust, scales,
the exhausted fetor of fish.
Chickens squall in your dray yard.
Their vile smell clings to the faded wallpaper
and to your mother, her foreign inflections
thick and unashamed.
The moon here is colonial,
cold and white.
Two blocks away
Eaton's sleeps like a grand cathedral.

–Kenneth Sherman

KENNETH SHERMAN
Kenneth Sherman is a poet living in Brampton, Ont. He teaches at Sheridan College in Brampton. His collections of poetry include The Cost of Living (Mosaic Press, 1981) and Words for Elephant Man (Mosaic Press, 1983).

SABBATH QUEEN
I spread the linen cloth over the table,
gather matches, candles, her tarnished silver sticks
My mother does not light the candles
"It's nonsense" she says through tight lips
She stands at the kitchen counter and washes
the headless bird, plucks its skin clean
The cat rubs her calves, gnaws the
bird's red-brown liver at her feet
The sun is pulled down I cover
my head with her lace scarf, recite the words
"le' hadlick nair" . . . I pass
my fingers through the flame's base, blue as
her shadow on the wall
My mother lies down
I wait for my father as
the queen opens her robed arms across the darkened sky.

–Karen Shenfeld

KAREN SHENFELD
Karen Shenfeld is a poet living in Toronto. She has published in a number of literary journals, among them The Canadian Jewish News and the Toronto Star.

Viewpoints

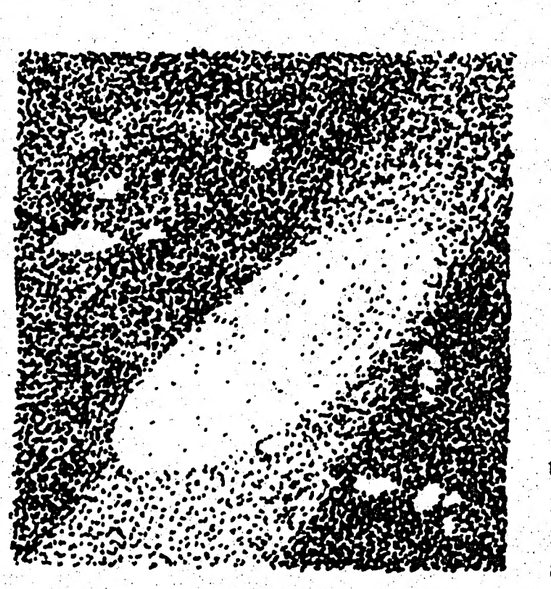
The Schonau Castle Operation

A Soviet Plan of Deception?

By IRWIN POLLOCK

An obligatory part of any analysis dealing with recent Israeli military history is the country's state of preparedness, or lack of it, for the Yom Kippur War. This focus is well deserved, for the failure to interpret correctly Arab military movements was unprecedented in Israeli history. Often lost amid analyses of the intelligence collapse, however, is the degree to which the Israeli government was preoccupied in a seemingly unrelated incident in Vienna in the crucial days preceding the outbreak of war on October 6. There are enough curious aspects to this episode to suggest that Israel may have been victimized by a Soviet-abetted deception plan.

On Friday, September 28, 1973 the "Chopin Express" was traveling its regular three-country route from Moscow through Kiev and Bratislava to Vienna. On board were seventy passengers, thirty-seven of whom were Soviet Jewish émigrés bound for Israel. On the Czech side of the Austrian border two Palestinian terrorists slipped aboard and, as the train entered the Austrian border town of Marchegg, they seized five of the Russian Jews (including an elderly man and an infant) as well as an Austrian customs official.



They demanded the closing of Schonau Castle — leased to the Jewish Agency for use as a transfer and processing point for Soviet Jews headed to Israel — and, for themselves, unrestricted passage to an Arab capital. They claimed the hostages would be killed if their demands were not met.

The terrorists identified themselves by the code name "Eagles of the Palestinian Revolution." They were, in fact, members of Saiqa (literally "lightning"), a Palestinian terrorist organization connected to, directed, and financed by the Syrian Baath Party and the Syrian Army. (New York Times, October 6, 1973, p.2)

Eventually, they commandeered a bus to Vienna's Schwechat Airport and waited for the reaction of the Austrian government. After thirteen hours of negotiations Chancellor Kreisky announced that Schonau Castle would be closed as part of the suspension of transit of Israel-bound Soviet Jews through Austria, and that a plane would be put at the disposal of the terrorists. They later landed in Libya after being denied such permission in Algeria and Tunisia.

On October 2nd, four days before the Yom Kippur War, the Israeli Prime Minister was in Vienna pleading with the Austrian Chancellor to alter his decision. The Israeli Ambassador to the United States, Simcha Dinitz, met with Secretary of State Kissinger on October 1st. His discussion centered not on Syrian or Egyptian tank movements but on the action in Vienna. (Henry Kissinger, Years of Upheaval, p.463) Mrs. Meir's first cabinet meeting on her return to Israel on October 3rd had as its main business a discussion of the Vienna attack. (Howard Sachar, A History of Israel, p.753) While campaigning in Givathayim on October 4th for the general election that was later postponed, the Prime Minister devoted much of her speech to condemning the Vienna attack and denouncing Kreisky. (Matti Golan, The Secret Conversations of Henry Kissinger, p.36) Newspaper headlines during the first few days of October were dominated by the terrorist attack and Austria's quick capitulation. (Abba Eban, An Autobiography, p.496)

A DELIBERATE DIVERSION?

It is not too simplistic a thesis to propose that the highly unusual (for reasons I will soon mention) attack in Vienna was deliberately planned to divert Israel's attention from the growing military threat. This possibility has been discreetly suggested by various commentators, including Henry Kissinger and Chaim Herzog. Both have questioned the coincidence of the terrorists' timing and a rather obvious, atleast in Kissinger's view, Soviet connection.

> Was this attack, a week before the war, a coincidence or a planned diversionary move? If the latter, did the Soviets acquiesce or know of the purpose? ... It seems inconceivable that armed men could board a train in a country as heavily policed as Czechoslovakia without the cooperation of the authorities, who in turn would never act on a matter of such consequence without Soviet approval. (Years of Upheaval, p.469)

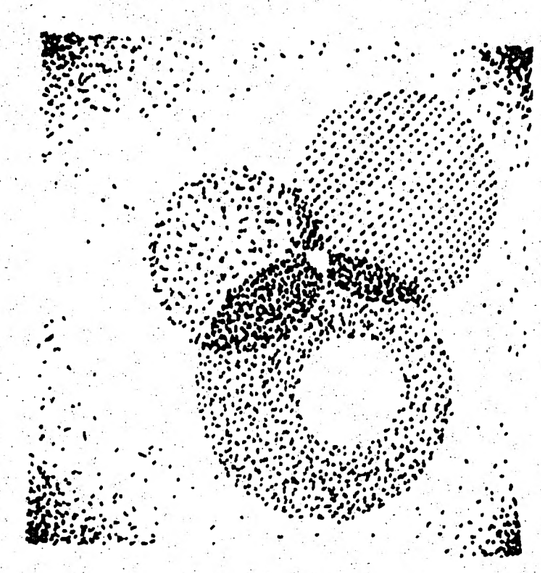
There are a number of relevant aspects of this operation which lead inexorably to a conclusion of Soviet/Eastern bloc complicity:

1) In January of 1973 Schonau Castle had been targeted for a Black September attack. Tipped off beforehand, Austrian police arrested a number of suspects who later confessed that they had planned to infiltrate the center when the camp was full, but only after telephoning "the East" — presumably an Eastern bloc capital. (Claire Sterling, The Terror Network, p.141)

2) Only the Soviets knew how many Jews they were releasing and on which train they were travelling. Only the Soviets could transmit this information to the terrorists. Soviet Jews were not departing for the West on a daily basis, and neither the Jewish Agency nor the Austrian government had prior knowledge as to when they were arriving. (Colin Smith, Carlos: Portrait of a Terrorist, p.136)

3) The terrorists who boarded the train in Czechoslovakia were heavily armed and "had loitered around the Czechoslovakian border town quite a while until the right train pulled in." (Sterling, p.142) It is unlikely that Czech security was so lax as to overlook two dark-skinned armed terrorists. After all, Czechoslovakia is not Sweden; it is a police state suffering no shortage of vigilant security forces. During the negotiations between the terrorists and the Austrian government, one of the terrorists stated "that they had made very little attempt to conceal their weapons while waiting for the train ..." (Smith, p.136)

4) The terrorists had been in Czechoslovakia before — their forged passports were stamped with Czech reentry visas. (Sterling, p.142) Their visit could have been a recent one. According to Edgar O'Ballance, the two terrorists had rehearsed the attack by travelling on the same train just three weeks before. (Language of Violence, p. 199)



5) Assuming that the terrorists were acting on Syrian orders, it is likely that the Syrian government informed the Soviets of plans for the operation. Would the Syrians have designed such an action, a major part of which took place within the Soviet sphere of influence, without fully confiding in their military patron?

6) Of the hundreds, maybe thousands of terrorist attacks in Europe in the past fifteen years, only a small handful have taken place or originated in the Eastern bloc. Given this record and the nature of the incident, it is difficult not to conclude that there was some sort of official complicity.

7) A terrorist attack on the train would no doubt discourage at least some other Soviet Jews from applying for exit visas, thereby lessening pressure on the Soviet government to allow more Jews to emigrate. The Soviet newspaper, Izvestia, did, in fact, express support for Austria's position. It condemned "American Zionist circles" for demanding that Austria reopen the camp. (Facts on File, 1973, p.815)

ARAB PLAN OF DECEPTION?

This, then, is the case for Soviet/Eastern bloc complicity. Its plausibility is strengthened, moreover, by putting the entire operation in the framework of an Arab plan of deception. It was certainly in the Soviet interest to see Israeli attention diverted from military developments. Much of its international credibility rested on an Arab military victory in any confrontation, tangible proof that becoming a Soviet client state was profitable, and that Soviet arms could prevail over American hardware.

The terrorist link to Syria is the key element in the deception theory. Chaim Herzog suggests that such a link "lends credence to the assumption that the operation was part of the overall deception plan." (The Arab-Israeli Wars, p.238) The Vienna action was the work of Saiqa, the terrorist arm of the Syrian Army and, according to some analysts, "completely under the thumb of Syrian President Assad." (E. Weisband, D. Roguly, "Palestinian Terrorism," in Y. Alexander (ed.) International Terrorism, p.267) Was it possible for the terrorists to engage in Saiqa's first European operation (their previous activities had been restricted to the Middle East), and one so close to Soviet interests, without the explicit approval of President Assad? Assad, of course, was one of the few individuals to know exactly when the war would begin. Furthermore, one observer (O'Ballance, p.198) has written, albeit without providing any references, that both Presidents Assad and Sadat claimed afterwards that the Schonau Castle operation was part of the pre-war deception plan. (Sadat detailed such a plan in his autobiography, In Search of Identity.) Whether this was after-the-fact bravado or a truthful admission has yet to be substantiated fully, and probably never will be.

The evidence, however, suggests that Israel was the victim of a well-coordinated diversion plan which, coupled with the more important failure of military intelligence, contributed to costly and tragic losses in the early days of the Yom Kippur War.

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